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REMARKS
UPON THE
SYSTEMATICAL CLASSIFICATION
OF
MANUSCRIPTS
ADOPTED BY
GRIESBACH
IN HIS
EDITION OF THE GREEK TESTAMENT.

BY
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OXFORD,

AT THE UNIVERSITY PRESS FOR THE AUTHOR :
Sold by J. PARKER; and by MESSRS. RIVINGTON, London.

1814.

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TO THE RIGHT HONOURABLE

SIR WILLIAM SCOTT, M. P.

JUDGE OF THE COURT OF ADMIRALTY, &c.

THE AUTHOR OF THESE REMARKS

RESPECTFULLY DEDICATES THEM :

NOT SOLELY, IN DECLARATION OF PRIVATE GRATITUDE,

TO AN EXALTED INDIVIDUAL,

WHO CONDESCENDS TO HONOUR HIM WITH A NOTICE,

WHICH HE PRESUMES NOT INDEED TO DESERVE,

BUT WHICH HE HOPES NEVER TO DISCREDIT,

AND WHO HAS CONFERRED UPON HIM OBLIGATIONS,

TOO GREAT TO BE REQUITED,

AND TOO FLATTERING TO BE FORGOTTEN ;

BUT ALSO,

IN TESTIMONY OF PUBLIC DEFERENCE,

TO AN ILLUSTRIOUS STATESMAN AND JUDGE,

EMINENTLY DISTINGUISHED BY SOLIDITY OF ARGUMENT

IN THE SENATE,

BY ACCURACY OF DECISION IN THE COURT,

AND

BY ELEGANCE AS WELL AS PERSPICUITY OF EXPRESSION

IN BOTH ;

AND, EVEN STILL MORE APPROPRIATELY,

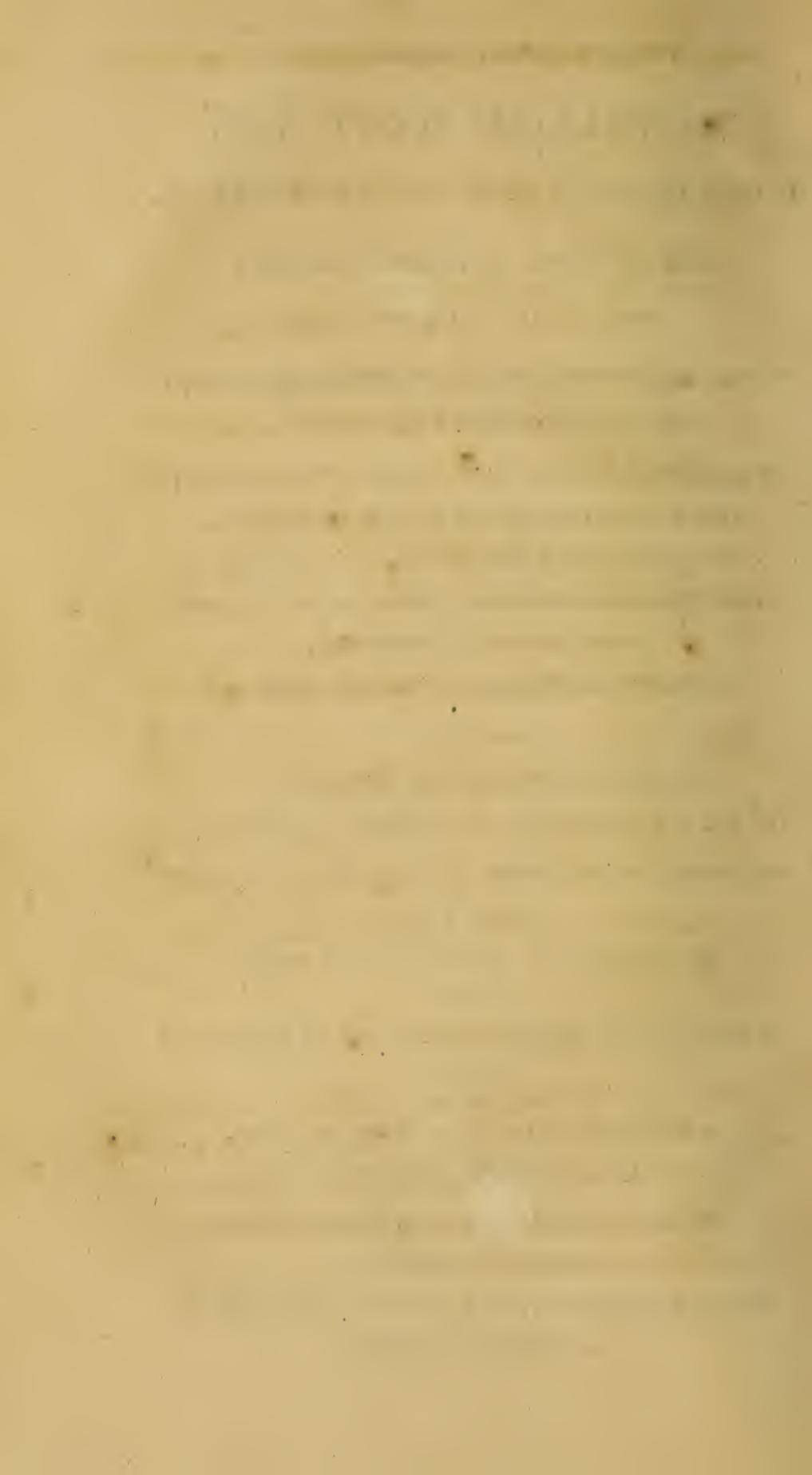
TO AN ACCOMPLISHED SCHOLAR

OF CLASSICAL TASTE, AND DISCRIMINATION,

NOT LESS CONSPICUOUS

FOR THE POSSESSION, THAN CANDID IN THE DISPLAY

OF CRITICAL TALENTS.



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CHAP. I.

*Griesbach's Edition of the New Testament—
Effects produced by it.*

NO question, it is presumed, relative to the criticism of the Greek Text in the New Testament, the original language of that inspired volume, upon which our faith is founded, can be considered by Christians of any denomination as wholly unimportant. The doctrine indeed of its miraculous identity seems now completely exploded: for to suppose that a superintending Providence presided over the pen of every transcriber from the first to the fifteenth century, preventing the occurrence of those little lapses to which human transcripts are liable, is surely to suppose the existence of a miracle, not only against direct proof, but without an adequate necessity.

Of all the critical editions of the Greek Text, the most celebrated is that of Griesbach. The peculiar feature of his system, it is well known, consists in the arrangement of manuscripts un-

der certain heads or classes. The accuracy of this arrangement it is the object of the following pages to examine.

But before I enter upon the investigation, I must be permitted to make a few preliminary observations upon the effects which have been produced by his repeated labours in critical correction.

As it is an incontrovertible truth, that opinion must be regulated by the text, and not the text by opinion ; when it was known that an author, so highly respected as Griesbach, was preparing a second edition of his New Testament, expectation was upon the tiptoe among those, who, conscious that the received text will not “without a little straining” satisfactorily entwine with their favourite tenets, are always anxiously anticipating the probable chances of relief, attainable by an unreserved use of the critical pruning knife. The Unitarians not only applauded and patronised his undertaking, but exerted every means in their power to carry the work with credit through the press, and to give it publicity in this country. But what has been

the result? As far as relates to doctrinal points, the great object of their contemplation, their hopes have been completely frustrated; for nothing more was omitted in the second, than what had been exposed as illegitimate in the first, edition. If it be asked, what were the passages rejected, and what was the impression made upon the mind of him who rejected them; a better answer cannot be given than in the words of Griesbach himself, which occur in his preface to the Apostolical Writings, published in the year 1775. "Interim uni tamen dogmati
"eique palmario, doctrinæ scilicet de vera Jesu
"Christi divinitate, nonnihil a me detractum
"esse videri posset nonnullis, qui non solum
"locum istum celebratissimum 1 Joh. v. 7. e
"textu ejectum, verum etiam lectionem vulga-
"rem loci 1 Tim. iii. 16. (ut et Act. xx. 28.)
"dubitacioni subjectam et lectorum arbitrio per-
"missam, invenient. Quare ut iniquas suspi-
"ciones omnes, quantum in me est, amoliar, et
"hominibus malevolis calumniandi ansam præ-
"ripiam, primum *publice profiteor atque Deum*
"testor, neutiquam me de veritate istius dog-

" matis dubitare. Atque sunt profecto *tam multa*
 " *et luculenta argumenta et Scripturæ loca*, qui-
 " *bus vera Deitas Christo vindicatur*, ut ego
 " *quidem intelligere vix possem*, quomodo, con-
 " *cessa Scripturæ sacræ divina auctoritate*, et
 " *admissis justis interpretandi regulis*, dogma
 " *hoc in dubium a quoquam vocari possit*. In
 " *primis locus ille Joh. i. 1, 2, 3. tam perspicuus*
 " *est atque omnibus exceptionibus major*, ut ne-
 " *que interpretum neque criticorum audacibus co-*
 " *natibus unquam everti atque veritatis defen-*
 " *soribus eripi possit.*"

From the preceding quotation therefore it appears, that Griesbach felt it necessary to apologize in his first edition for only three peculiar readings as affecting opinion, out of the immense number which he had collected; viz. the omission of 1 John v. 7. and the substitution of $\delta\varsigma$ for $\vartheta\epsilon\varsigma\varsigma$ in 1 Tim. iii. 16. as well as of $\kappa\upsilon\varrho\iota\omega\upsilon$ for $\vartheta\epsilon\omega\omega$ in Acts xx. 28; readings, he might have added; which had been again and again controverted before he himself was born. And what did he effect in his second edition? Nothing more than subsequently to extirpate that which

he had previously marked for extirpation. Whether indeed the decision of his judgment in the three instances alluded to be correct or not, is a question which I do not undertake to investigate.

It seems then than no new weapon of Unitarian warfare has been obtained from the critical armoury of Griesbach, which once glittered in the latitudinarian eye with so much promise ; but that the integrity of the Trinitarian text, in every undisputed passage of Scripture, remains precisely in its former state unattacked, and perhaps we must now presume unattackable. The ancient weapons however of the party, it may be remarked, have at least received a sharper edge : but those who may thus boast should recollect, that, in defence of the same hostile ground, which was originally assumed by Clark, Whiston, Wetstein, and others, they have merely acquired the additional support of another individual : of one whom they hold in equal admiration and contempt ; admiration for his critical, and contempt for his theological, talents.

All men indisputably are not critics; but all men, who feel a real attachment to the religion which they profess, are alike interested in the result of critical investigation, when applied to an object so important as the adjustment of scriptural readings. It is natural therefore to expect, that every novel mode of ascertaining the validity of a reading will be at first received with caution, and long watched with jealousy. And notwithstanding the ability which has been displayed in the support of Griesbach's theory, notwithstanding the high tone which it has assumed in the literary world, I must confess, that it is far from producing in my own mind complete conviction. I shall not however, I hope, be misapprehended, as arguing upon exclusive principles against the general doctrine of a classification of manuscripts, if indeed an accurate classification be attainable; but shall only be understood as urging the propriety of circumspection upon the points of the practical conception and application of Griesbach's particular hypothesis. It is indeed true, that this even in his patient hands has produced effects

only to the trifling extent alluded to ^a: but as it is extremely liable to be misconceived as well as misapplied; is so intricate in its construction; is so difficult to be detailed with precision, or even to be made out in its subordinate arrangements; and is so readily convertible to party purposes; surely we should again and again contemplate it, and that in every possible point of view, before we consent to admit the conclusions which have been deduced from it into general currency.

^a Griesbach himself remarks in the *Prolegomena* to the first volume of his last edition: “ Nulla emendatio a recentioribus editoribus tentata ullam Scripturæ sacræ doctrinæ nam immutat aut evertit; paucæ sensum sententiarum affectiunt.” P. xxxvii.

C H A P. II.

Origin of Griesbach's Theory. Bengel. Semler. Number of Classes. Remarks upon their Limitation to three. Inadequacy of the Result.

THE critical talents of Griesbach have long ranked high in the estimation of the public ; and an implicit confidence seems to be placed in the rectitude of his judgment and in the accuracy of his statements. If I do not however mistake the character of the man from his writings, he is himself the last to claim infallibility in the one case, or impeccability in the other. He certainly may be, and I believe he is, what Dr. Marsh denominates him, “the most con-“summate critic that ever undertook an edition “of the New Testament^b.” But his perfection will still only be relative, upon a comparison with the merits of his predecessors in the same arduous department. Complete exemption from error either in hypothesis or in collation is

^b Michaelis's Introd. vol. ii. p. 629.

surely what the vainest of verbal critics will scarcely venture to arrogate. Wetstein^c accused Bengel of permitting his theological prejudices to influence his criticism, while Wetstein him-

^c As the circumstance itself is curious, and not perhaps generally known, I shall subjoin it in the language of its author. In a criticism upon Heb. ii. 9. Bengel had remarked, “ Hæc expositio non potuit placere iis, quos etiam firmiora “ pro Deitate Jesu Christi argumenta urunt.” Wetstein, animadverting on this passage, among other severe censures has the following: “ Quænam fuit ratio ex omni hu-“ mano generi eos solos eligendi, quos etiam clariora de Dei-“ tate Christi argumenta urunt, nisi ut *animum malum* pro-“ deres, et *immerenti invidiam conflare*?—Hic nigræ succus “ loliginis, hæc est ærugo mera.” And in the subsequent paragraph retorts upon Bengel in this singular and unexpected manner: “ Bengelius nomen *Jesu*, si recte calculum “ posui, minimum vicies et quater contra plerosque codices “ scriptos et contra plerasque editiones receptas, vel ex con-“ textu sacro ejecit, vel in margine tollendum esse pronun-“ tiavit. Quid erat, quæso, causæ, cur nomen *Jesu* virum “ doctum atque *pium* tantopere offenderet? Si quis illi sua “ verba hic regereret: *Hoc non potuit placere iis, quos etiam* “ *firmiora pro Deitate Jesu Christi argumenta urunt*; nonne “ majori specie id faceret? Absit autem a me, ut convicium “ convicio rependam. Alia, si quid video, ejus erroris fuit “ occasio. Vivit Bengelius inter eos, qui, quoties nomen “ *Jesu* vel proferunt vel proferri audiunt, *caput aperire* so-

self was more perhaps than suspected of being biassed in a similar manner by theological prejudices of a very different tendency: but I do not think that this charge can be justly preferred against Griesbach.

Although it be true, as the Authors of the late Unitarian Version justly remark, that “ of “ the hundred and fifty thousand various readings which have been discovered by the sagacity and zeal of collators, not one tenth, nor “ one hundredth part” (and they might have conceded much more) “ make any perceptible,

“ lent; hinc fit, ut concionatores eam vocem raro proun-
 “ tient, ne aut frequenti repetitione aliquid emphasi detra-
 “ hatur, aut caput alternis aperiendo, et operiendo vel mo-
 “ lestia auditoribus creetur, vel attentio minuatur. Huic
 “ mori a teneris adsuetus cum videret, gesticulationem eccle-
 “ siasticam et contextum sacrum non convenire, imprudens
 “ contextum ex gestibus correxit, cum juxta regulas sanioris
 “ criticæ gestus potius ad voces contextus sacri accommodare
 “ debuisset *.” What a whimsical display has Wetstein here
 exhibited of the *odium theologicum*, and the *nasus aduncus*
 of critical contempt!

* Prolegomena, Ed. Semleri, p. 415. Upon this conceit of Wetstein Semler remarks: “ Ejus rei non arbitror esse hanc, quam prodit Wet-
 “ stenius causam; Bengelius, ut alii, ducitur suo quodam sensu cri-
 “ tico.” Ibid.

“ at least any material variation in the sense^c:” and although, with the exceptions before stated, these various readings are wholly unimportant in a theological point of view; yet the case is otherwise in a critical. The editor of an amended text will not be biassed by the theological importance, but solely by the critical correctness, of a reading. And to the attainment of this object it is possible that a systematical classification of manuscripts may greatly conduce.

It is admitted that the first writer, who pointed out the utility of such a classification, was Bengel. In the Apparatus Criticus annexed to his edition of the New Testament he thus expresses himself upon the subject: “ Si quis omnem codicum varietatem probe secum re-putaverit, librarios Græcos in quasdam quasi *nationes sive familias* discessionem ante etiam fuisse, quam versiones, de quarum antiquitate mox agemus, extitissent, easque differentias semel ortas, alia super alia lectionum divortia, variis ex causis, non uno tempore, cumulaverunt. Rursum ex codicibus ita di-

^c Preface, p. 27.

“ versis alii codices studio librariorum, quasi
 “ eclecticō, sunt propagati ; sic tamen ut *quæ-
 “ libet natio sive familia certas originis suæ no-
 “ tas* retineret. Tanta tamque confusa moles
 “ quomodo discriminabitur? Id fiet si prius *ver-
 “ sionum ac patrum superadditus erit cumulus*^d.”
 Again : “ Tum videlicet *nationes codicum* quas
 “ §. 31. discrevimus, *Alexandriam, Antiochiam,*
 “ *Constantinopolin, Hierosolymam, Romam*, id
 “ est totum orbem Christianum complexæ po-
 “ tiore certe sui parte, in unum conveniunt, co-
 “ piisque suas invicto robore conjungunt. Hoc
 “ *tutissimum* omnis decisionis compendium ; hoc
 “ *certissimum* sanæ lectionis criterium. *Unius*
 “ generis codices, quamlibet multi, sæpe aber-
 “ rant. Non qualiscunque species codicum an-
 “ tiquorum, bonorum, multorum, in censum ve-
 “ nit ; valet vero *diversitas* testium, qui a fonte,
 “ a prima manu, quam proxime absunt, et inter
 “ se quam longissime distant, adeoque *suo con-
 “ sensu* genuinam lectionem ostendunt, suoque
 “ comitatu semper et antiquitatem et bonitatem,
 “ et, exceptis singularibus quibusdam causis,

^d Pars I. §. 31.

“ pluralitatem complectuntur, vel ubi pluralitas
 “ deficit, defectum supplent, ipsisque codicibus
 “ recentioribus et inconstantioribus robur ad-
 “ dunt. Quo pacto plerisque in locis decisio
 “ eam firmitudinem nanciscitur, quæ fit pro na-
 “ tura rei, instar demonstrationis e.”

That Bengel indeed was the original projector of the system alluded to, Griesbach himself was too candid either to deny or to conceal. In a publication previous to his last edition of the New Testament, and professedly written to explain the principles of his criticism, he thus expresses himself: “ Palmam sine dubio omnibus
 “ quos modo laudavi, præripuit Joannes Albertus
 “ Bengelius, qui in Apparatu suo Critico præ-
 “ judicatis opinionibus permultis mascule se op-
 “ posuit, codicum, eorum præsertim, qui Epi-
 “ stolas Paulinas continent $\tau\upsilon\zeta\gamma\iota\alpha\varsigma$ ac *familias*
 “ diligenter observavit, *Africanæ* recensionis ab
 “ *Asiatica* discrimen primus fere indigitavit, et
 “ alia passim attigit, quæ si colligantur in unum,
 “ et apte inter se jungantur, quædam quasi ru-
 “ dimenta historiæ textus sacri continent. Atta-

“ men egregie affectum opus neutquam perfecit
 “ vir sagacissimus, sed perfecisset forsitan si de-
 “ cem aut quindecim annos Wetstenii volumina
 “ diligenti manu versare potuisset, et novis his
 “ subsidiis adjutus, præconceptas opiniones non-
 “ nullas exuisset, recensiones diversas, quæ co-
 “ dices Novi Testamenti omnes in classes ali-
 “ quot sejungunt, accuratius observasset, ac in
 “ primis ingleſis discrimen, quod inter Alexan-
 “ drinam recensionem et Occidentalem inter-
 “ cedit, perspexisset. Harum enim recensionum
 “ omnium antiquissimarum et notatu dignissi-
 “ marum, distinctionem, cum cæteris criticis,
 “ negligens Bengelius, in ipso Historiæ limine
 “ offendit, et quo minus pedem tuto promovere
 “ posset, sæpenumero impeditus fuit^f. ”

But Bengel was not the only predecessor of Griesbach in the same path. The immediate author of apparently the precise plan adopted by him was Semler, one from whose public instructions he professes to have derived much useful information, and whose writings he held in the highest esteem; perhaps the more so,

^f Curæ in Epist. Paulinas, &c. A. D. 1777. sect. 1. §. 9.

because that adventurous critic was certainly never suspected of treading in the beaten track of preconceived opinion. How highly indeed he esteemed the labours of Semler will appear from the following account which he gives of them: “ Longe quam alii luculentius recensio-
 “ num discrimina demonstravit, vanas plero-
 “ rumque de codicibus Græco-Latinis, et aliis
 “ rebus ad crisim sacram pertinentibus, persua-
 “ siones impugnavit, versionis Latinæ vetustioris
 “ indolem curiose pervestigavit, aliaque innu-
 “ mera fere incredibili diligentia coacervavit,
 “ quæ ad illustrandam textus Græci historiam
 “ apprime faciunt^g.” And in the preface to his last edition of the Testament he thus distinctly points to the authors of his theory:
 “ Ego vero doctis nonnullis *Bengelii* observa-
 “ tionibus admonitus eam viam, quam *Semlerus*
 “ ingredi cœperat, quamque diuturno studio
 “ edoctus unice veram esse perspexeram, lon-
 “ gius et ad metam usque persequi me debere
 “ autumabam ^h.”

^g Curæ in Epist. Paulinas, &c. A. D. 1777. sect. 1. §. 9.

^h Pref. p. v;

Before Griesbach undertook the task of correcting the received text upon the decisions of his own judgment, Semler had published a tract containing observations upon the critical principles of Wetstein and Bengel, and another upon what he termed “The liberal Interpretation of the New Testament.” In these, as well as in the third volume of his *Hermeneutische Vorbereitung*, he distinctly characterized what he denominated “varias *recensiones*.” A few short extracts will shew how much Griesbach was indebted to him. Commenting upon a passage in Bengel’s *Apparatus Criticus*, he remarked: “*Codices nec sunt omnes ex una re-*
 “*censione Græca descripti, nec antiquioris re-*
 “*censionis (qua utebatur Origenes, Eusebius, et*
 “*Latina Translatio ante Hieronymum, ex qua*
 “*et Copta fere est, et quæ ex Syriaca posteriori*
 “*adnotatur) multa exempla ad nos venerunt*ⁱ.
 “*Hæc fuit simplicior, rudior, antiquior recen-*
 “*sio; brevior etiam et minus verbosa; ab ea*
 “*recedit alia, quæ fere hoc eodem tempore Ori-*
 “*genis sub initium certe seculi quarti in Orien-*

ⁱ *Wetstenii Libelli ad Crisin, &c. ed. 1766. p. 177.*

“tis provinciis solebant jam describi^k. *Antio-*
 “*chiæ et per Orientem* seculo quarto obtinuerit
 “*recensio Græca alia*, recentior, impurior. *Chrys-*
 “*ostomus et seriores scriptores* hoc tantum tex-
 “tu utuntur, et differunt fere ab eo, quem se-
 “cutæ erant vetustiores translationes^l. Diversa
 “Græca recensio, quæ olim locum habuit, pro
 “*provinciarum* diversitate fere obtinuit; *Alexan-*
 “*drinam* facile distinguere licet, *Ægyptiacis*
 “*scriptoribus et Origenis* discipulis fere com-
 “munem, ad Syros Coptas *Æthiopas* etiam vul-
 “gatam; *alia per Orientem* (*Antiochiae* atque
 “inde *Constantinopoli &c.*) valebat; *alia per*
 “*Occidentem*. Inde cum Origenis et Pelagii
 “odium crevisset, ecclesiastica quædam et *mixta*
 “*recensio* sensim orta est e plurium provincia-
 “rum codicibus, qua adhuc uti solemus^m.”

Such were the materials with which Gries-
 bach erected the superstructure of his critical
 system. He distinguishes after Semler three

^k Ibid. p. 193.

^l Ibid. p. 198.

^m Apparatus ad Liberalem N. T. Interpretationem ed. 1767. p. 45.

general textsⁿ, the *Alexandrine*, the *Occidental*, and the *Byzantine* or *Oriental*. At the same time however he admits the propriety of a more extended division. For in his *Curæ in Epistolas Paulinas*, to which he often refers in explanation of his theory, he gives the following statement: “ Detecta jam recensione una continuantur illud, quod supra descripsimus codicis “ cum examen, donec nullus supersit notatus “ dignus, quin ad certam aliquam codicum classem relatus sit. Quot vero constitui possunt “ classes, tot numerari debent recensiones. Ne “ tamen præter rem augeatur recensionum numerus, eo elaborandum est, ut codices omnes “ in quinque aut sex classes generaliores dispensantur, totidem recensiones insigniter inter se “ differentes, et tempore locove a se invicem se- “ junctas, repræsentantes. Quo facto classum “ singularum codices, si opus sit, in duas plus

ⁿ I use the word *text* for *recensio* as better expressing the sense of it than the word *edition*. Should we not rather term the corrected text of Horace published by Bentley *the text* than *the edition* of Bentley? And that of the New Testament published by Griesbach *the text* than *the edition* of Griesbach?

“*resve familias* porro distribui poterunt, qua-
 “rum quæque codices propinquitate proximos
 “complectatur. Sæpe enim recensionis ejus-
 “dem plures et diversas *εκδοσεις* discernere licet,
 “in lectionibus maxime *χαρακτηριστικας*, quibus
 “hæc recensio ab aliis distinguitur, plerumque
 “consonantes; sed multis tamen in locis ita
 “inter se dissidentes, ut nova quadam distribu-
 “tione opus esse videatur.” We here perceive,
 that he supposes the existence of *five* or *six* dis-
 tinct classes; but, in an edition of the Gospels
 published the same year, he acknowledges the
 extreme difficulty of ascertaining their precise
 number, and of referring to each its appropriate
 manuscripts. “*Quot*,” is the language which
 he uses, “fuerint recensiones? *Ubi, quando, et*
 “*quomodo*, quælibet earum orta sit? *Quantum*
 “*pretium* cuivis statuendum sit? *Quodnam pon-*
 “*dus* habeant ejus additiones, omissiones, mu-
 “tationes vocabulorum phrasiumque? Ad *quam-*
 “*nam* potissimum *recensionem* pertineat *anti-*
 “*quiorum codicum quilibet?* (nam recentiorum
 “fere omnium textus æque ac textus receptus e

“ pluribus recensionibus misere inter se mixtis
 “ compilatus est.) Ad quamnam recensionem re-
 “ ferenda sit, quælibet e lectionibus ejus loci, de
 “ cujus genuina lectione quæritur? Per harum
 “ aliarumque similium quæstionum solutionem
 “ pervenietur demum ad eam viam, quæ ad ac-
 “ curatam atque certam sacri textus emendatio-
 “ nem dicit. Sed hæc via (quam unice veram esse
 “ certissime mihi persuasum est) adeo est impe-
 “ dita hactenus, tantisque difficultatibus obstru-
 “ cta, ut aliam quærere invitus sæpe cogerer.”
 Again: “ Inter omnes recensiones Evangelio-
 “ rum, (de quibus solis hic loquimur) forte satis
 “ multas, &c.^p”

But, notwithstanding the consciousness of this variety, he confines himself solely to the triple division of an Alexandrine, a Western, and a Byzantine, text.

May we not therefore hence conclude, that, feeling the task of accurately fixing the true number of classes greater than he expected^q, he

^p Præf. p. xii.

^q Indeed, in the first volume of his *Symbolæ Criticæ*, he unreservedly confesses, from a defect of materials, his inade-

satisfied himself with what he deemed an approximation to the truth, and was contented to finish, as he began, with only three? But does this approximation afford a sufficiently solid basis for a durable superstructure? Can it furnish any thing like complete satisfaction? It is admitted, that there exist more than three principal texts, perhaps five or six; but three only,

quacy to the undertaking. He published in 1777. his *Curæ in Epistolas Paulinas*, of which he thus speaks in his preface to the second edition of the Gospels printed the same year: "Primas hujus theoriæ lineas duxi in *Curis meis in historiam textus Epistolarum Paulinarum Græci*, quarum specimen prius nuper Jenæ 1777. prodiit, posterius mox sequetur." Præf. p. 15. But in the first volume of his *Symbolæ Criticæ*, which appeared in 1785, he thus apologizes for the non-appearance of the second part of his Curæ so long promised to the public: "Morem sic geram, ex parte saltem, viris doctis, a quibus jam sæpius, publice etiam, admonitus fui, ut ad *Curarum in historiam textus Græci Epistolarum Paulinarum*, quarum specimen *primum*, ante plures annos edidi, *continuationem* me accingerem. Sed ingenue fateor, deesse mihi adhuc subsidia nonnulla, quibus carere non potest, qui discrimina non solum ac indolem, sed quod difficilius est, historiam etiam, origines ac vicissitudines recensionum veterum omnium ita declarare vult, ut asserta sua peritis arbitris probaturum se esse sperare haud immerito queat." Præf.

from an avowed deficiency of materials, are brought under consideration. He states, that the “*only true way*” of proceeding with confidence and accuracy is to ascertain the number, antiquity, and value of all, and then to refer every manuscript to its appropriate text; but that he was compelled, from the extreme intricacy and difficulty of the undertaking, to seek another path. Perplexed however and obstructed as the *true way* may prove, it seems necessary to trace and pursue it, if we are desirous of arriving at certainty in our speculations. A plainer and a shorter track may indeed be more practicable and less troublesome; but how can we be assured, that it will not lead us into error and delusion? How can we confidently determine the exact classification of a manuscript, when we have profess-
edly omitted to take into our computation two or perhaps three texts, the existence of which we admit, but with the character of which we are unacquainted? Were we to suppose the publication of six different editions of the same work, all from incidental causes frequently varying from each other, and that a copy had

been taken from one of them, but from which of them we are ignorant; should we, in ascertaining to which edition the copy belonged, think our investigation perfect or satisfactory, if we simply compared it with only one half of the number, neglecting altogether a comparison with the other half? And would not the difficulty be considerably increased, if we found, that the copy to be compared (as is supposed to be the case in the particular instance under contemplation) was not taken from one of the six editions immediately, but mediately, through the channel of other copies, which had for a long period been successively transcribed from each other, and had strangely confused together the readings of one edition with those of another?

But it may be said, that, although we possess not sufficient data to discover the precise text from which a manuscript was indisputably derived, it is at least of some importance that we are enabled to ascertain its proximate relation to one out of three. Theoretically perhaps this species of comparative affinity may appear perfectly harmless; not so the practical use to

which Griesbach applies it. He every where enumerates its readings as evidences of the text to which he refers it, and employs them to supply the defect, or augment the weight, of more direct testimony. But will so loose a line of proceeding bear the touch of a rigid examination? Can its proximate be correctly represented as its real affinity? To prove that it cannot, I would argue in the following manner: Griesbach asserts, that the Alexandrine and Western texts have many readings in common. On the supposition therefore that a manuscript had one hundred readings common to both texts, besides fifty more peculiar to the Alexandrine, he would immediately pronounce it to be of the Alexandrine class. But put the case, that the hundred readings, which the Alexandrine text possessed in common with the Western, *were lost*, (and greater losses it is presumed have taken place,) what would then prove his conclusion? He must upon his own principles assign it to the Western class; because it would be now distinguished by one hundred peculiar readings of this class, and by only fifty of the other: and

being thus arranged, it would side with the Western, even in direct opposition to the Alexandrine, text, to which it really belonged. If such a result accrue from a deficiency in our knowledge of a part of a text, less surely cannot be attributable to a deficiency in our knowledge of a whole one; and not of one only, but of two or even three.

Nothwithstanding therefore the great respect which I entertain for the abilities of Griesbach, I must be permitted to enter my protest against the substitution of absolute decision for conjectural probability; and it is principally to this point that my observations are directed. If obstacles to a more complete investigation exist, we may lament, but cannot annihilate them: by shutting our eyes we shall indeed cease to behold, but not to surmount them. The only true way of proceeding would be, as Griesbach himself admits, to establish a previous discrimination of *every* peculiar text; otherwise it is to be apprehended that we are treading not upon solid ground, but upon a critical quicksand.

I must not however be understood, either here or elsewhere, as expressing my own conviction relative to the existence of more texts than three, or even of that limited number. It is the hypothesis of Griesbach which I am discussing, and not my own. To that therefore, and to the tenor of his argument in defence of it, I necessarily adapt both my language and my reasoning.

C H A P. III.

Griesbach's Mode of Classification. No standard Text. Principle of Classification fallacious. Inaccuracy of his Calculations. Corrected Statement.

I HAVE remarked, that the three texts, to which Griesbach confines his attention, and to which he refers all Manuscripts, Versions, and Fathers, are the Alexandrine, the Western, and the Byzantine. Under the last he ranks the received text, which he considers as the most recent and least valuable of the three.

In deciding upon the classification of a manuscript, he is guided by *its various readings*, or departure from the received text. *These* he compares with what he conceives to be the various readings of the other texts, viz. the Alexandrine and the Western; and in whichever of the two he finds the sum of the agreements to exceed the sum of the differences, to that he assigns it. If the readings are few and not generally coincident with either, of course it remains with the Byzantine.

An early and tolerably pure specimen of the Alexandrine text he supposes to exist in the quotations of Origen. These therefore, distinguishing their various readings even in the minutest points, he has taken the pains to collect, digest, and publish, as a general exemplar of that text, in passages where they occur. The Western he thinks discoverable in the Latin version, and several Greek manuscripts evidently conformable with it.

To point out the principal ground of his classification, it seems only necessary to give the following short extracts from his *Symbolæ Criticæ*. Comparing with the quotations of Origen the various readings of the manuscript denoted by the letter L, he thus expresses himself: "Quantus sit inter Origenem et codicem L con-
"sensus, inde patet, quod convenient inter se
"519ies (saltem 481), differunt autem non nisi
"261 aut potius 202 locis. Hoc numero demto
"ab illo, supersunt consonantiæ 317. *Eandem*
"igitur recensionem exhibere codicem hunc at-
"que Origenem, recte supra statuimus, præser-
"tim cum consentiant non in solis minutis, id

“ quod casu accidere potuisset, verum etiam in
 “ lectionibus gravioribus, et characteristicis; sed
 “ neque in his tantum, quod suspicionem inter-
 “ polationis ex Origenis scriptis movere forte
 “ posset, verum in literarum quoque apicibus et
 “ minutissimis discrepantiis^r.” In proof also
 that the manuscript marked A belongs to the
 same class in the Epistles of St. Paul, he thus
 states the affinities of its various readings: “ E
 “ variantibus lectionibus e codice A decerpatis,
 “ 110 consonant Origenianis, 60 autem ab his
 “ differunt^s.” Upon the excess therefore of the
 agreements above the disagreements discoverable
 in the *various readings* of a manuscript it is
 that his system is founded. Such then being
 the groundwork of his system, let us now con-
 sider its accuracy.

The *various readings* of a manuscript in its
 departure from the received text might indeed
 afford the surest basis for a classification, were
 the received to be considered as *the standard
 text*, with which all manuscripts generally ac-

^r Vol. i. p. 125, 126.

^s Ibid. p. 135.

corded, but from which they occasionally, and only occasionally, deviated. Upon this supposition the character of such occasional deviations would seem to form the sole object of investigation. But Griesbach allows the existence of no standard text, and argues that the received, as principally conformable with the Byzantine, is the worst of the three. When therefore he stepped out of the path trodden by preceding critics, and annihilated the credit of the received text as a common standard, even asserting its inferiority to every other, ought he not likewise to have departed from their accustomed mode of solely contemplating in manuscripts their variations from this; because the object of his research simply appears to have been, not *the character of particular deviations from any individual text*, but *the general coincidences of a manuscript with one text above another?*

Few writers express themselves more dispassionately than Griesbach, or more remarkably unite modesty of statement with confidence in opinion. If however my view of the subject be

right, his must indisputably be wrong, and confidence itself should give way to conviction.

But I may be told, that by confining his calculations to the various readings of the received text, he did not mean to represent that text as a standard, and that the result would have been precisely the same, had he taken into consideration the various readings of any other text.

To this however I cannot assent. For, putting out of the question every idea of excellence in the use of the word *standard*, still I maintain, that had he limited his observations to the various readings of another text instead of the Byzantine, the result would have been very different. Let us try the experiment with the Alexandrine, which, being in his judgment the most ancient and valuable, we might have presumed would have been originally selected for this purpose.

The manuscript marked A he represents as belonging to the Alexandrine class in the Epistles of St. Paul, because out of one hundred and seventy deviations from the received text, it agrees one hundred and ten times with Origen,

and differs from him only sixty. Now let us turn the scale, and institute a comparison founded upon its variations, not from the received text, but from the Alexandrine, or the quotations of Origen. Griesbach states, that the manuscript A differs both from Origen and from the received text *sixty times*. He also informs us^t, that it differs from Origen alone, when it

^t “Origenes dissentit a textu recepto 57ies, ubi e codicibus A et C nulla profertur lectionis varietas. His tamen addi possunt lectiones 39, in quibus Origenes sibi non constat. Inter has lectiones 96 sunt nonnullæ singulares, quas nusquam nisi apud Origenem invenire adhuc licuit; aliæ vero in aliis quoque codicibus, patribus et versionibus reperiuntur.” *Symbolæ Criticæ*, vol. i. p. 134. I have taken into the computation the inconstant readings of Origen, in conformity with the example of Griesbach, for this plain reason; because, where he sometimes reads with and sometimes against the common text, it is most probable that the inconstancy arose, not from Origen himself, but from the circumstance of his transcribers or editors having been most conversant with the common text, and having therefore inadvertently, or perhaps from partiality, substituted it. Thus Griesbach remarks, “Si vero consentit cum textu vulgo recepto, a librariis aut editoribus operum Origenis, vulgato textui adsuetis, invito Adamantio, obtrusa esse judicatur.” *Ibid.* p. 131.

agrees with the received text, *ninety-six* times. Adding therefore these numbers together, we perceive that the deviations of A from Origen, or the Alexandrine text, amount to *one hundred and fifty-six* in all. But is it not evident, that out of these it agrees with the received or Byzantine text, when it differs from Origen, *ninety-six* times, and dissents from it only *sixty*? The conclusion therefore is unavoidable, and we seem compelled upon this calculation to class the manuscript under the Byzantine text, as we were upon the other calculation under the Alexandrine; so that a diametrically opposite result takes place.

Nor is the case different under similar circumstances with the Ephrem manuscript, marked C, which Griesbach represents as completely Alexandrine. This he states^u to have one hun-

^u “E codice C laudantur lectiones 96 consonantes cum “Origene, et 20 tantum discrepantes ab eo.” Symbolæ, vol. i. p. 135. I am aware that this instance is not equally strong, because we cannot be so certain of the agreements of C with the received text, as of those ascribed to A; but it at least affords presumptive evidence. •

dred and sixteen various readings in the Epistles of St. Paul, of which ninety-six accord with Origen, and twenty only dissent from him; an apparently strong and sufficient proof of its classification. But if we take the Alexandrine text for the standard, and add to the twenty readings, in which C dissents both from Origen and from the received text, ninety-six more already quoted, in which C as well as A dissent from Origen alone, when they agree with the received text, it will then follow, that out of one hundred and sixteen deviations of C from Origen, *ninety-six* accord with the Byzantine text, and *twenty* only dissent from it, the exact proportion which upon the adverse mode of calculation before proved it to belong to the Alexandrine, but which now consigns it to the Byzantine. And it should be particularly remarked, that these two are considered by Griesbach as the principal and least adulterated manuscripts of the Alexandrine class in the Epistles of St. Paul extant, and that by the degree of conformity with these he regulates the character of other manuscripts.

From the preceding observations therefore it appears, that the principle adopted by Griesbach can only lead to a fallacious conclusion, and that the same manuscript must by one mode of applying it be attributed to one class, and by another mode to another.

But it may be further remarked, that Griesbach himself seems not perfectly satisfied with his own manner of computation; for in a subsequent part of his *Symbolæ Criticæ* he hints, that it would perhaps be proper to subjoin the differences of a manuscript, when it reads *with* the received text *against* the Alexandrine, to its differences when it reads against both, although in the instances given he uniformly limits his calculations to the latter. He is ascertaining the character of the Colbert manuscript marked 17; for which purpose he compares it, not as before with Origen, but with the readings of A or C, considered as genuine representatives of the Alexandrine text. After having drawn his conclusion in the usual manner, he adds: “Atque si posterioribus” (that is, the peculiar readings of the Colbert manuscript, dissenting

from both texts) “*vel maxime addas lectiones* “*cum vulgari textu contra Alexandrinos con-* “*sentientes, nihilo tamen minus Alexandrina-* “*rum lectionum multo major est, quam dissen-* “*tium ab Alexandrinis, numerus* ^u.*”* He does not indeed surmise that such an addition is absolutely necessary; nor indeed is it: but appears at least to entertain a floating suspicion of its propriety. Here, it is true, it would not, if calculated according to his numbers, have altered the character of the manuscript immediately under consideration; but apply it, even thus calculated, to the manuscripts A C, which, instead of being simply esteemed accessaries to Origen, are at once elevated into the rank of principals, and how will the case then stand? The manuscript A, we have seen, has ninety-six readings differing from one text alone, and sixty differing from both texts. These numbers combined make *one hundred and fifty-six* readings, which, opposed to the *one hundred and ten* agreements, leave a balance *against* the union

^u *Symbolæ Criticæ*, vol. ii. p. 135.

with Origen of *forty*! C also has ninety-six readings differing from one text alone, and twenty differing from both, which together make *one hundred and sixteen* readings, and these opposed to the *ninety-six* agreements leave a balance against the same union of *twenty*. Thus, upon ground which he himself considers as at least fairly admissible, he experiences another failure in the exemplification of his theory.

In all the preceding references I have presumed upon the accuracy of Griesbach, and considered the numbers which he assigns on every occasion as correct. I must now take the liberty of stating, that we must not place too much confidence in the supposed accuracy of his calculations. Far am I from suspecting his fidelity; but I must confess, that I more than suspect him of inadvertency. As I certainly cannot hope, and indeed ought not, to be believed without proof, I will endeavour to substantiate the charge.

A circumstance upon which he seems to lay considerable stress, printing his account of it in

italics, is the union of the manuscripts A C with Origen in seventy-five out of eighty-eight places; but here he is indisputably inaccurate. His words are these: “*Inter lectiones illas 88 codi-
cibus A et C communes, sunt 75, quibus suffra-
gatur Origenes, et 13 tantum, a quibus ab-
horret^x.*” The thirteen differences alluded to he gives in detail; but besides these, seventeen more at least appear to have escaped his eye, which I have subjoined in a note^y: so that in-

^x *Symbolæ Criticæ*, vol. i. p. 136. The following are the 13 readings given by Griesbach. Romans xiv. 9. where A C have καὶ εζησεν, Origen has καὶ ανεστη. 1 Cor. i. 28.=καὶ. ix. 20. +μη αὐτος ὑπο νομον. x. 2. εξαπτισθησαν for εξαπτισαντο. Ibid. 33. συμφορην for συμφερον. xi. 5. αυτης for ξαυτης. Ibid. 29.=αναξιως. xv. 54. θινητον τουτο ενδυσηται την αθανασιαν και το φθαρτον τουτο ενδυσηται αφθαρσιαν for το θαρτον τουτο ενδυσηται αφθαρσιαν και το θινητον τουτο ενδυ-
σηται την αθανασιαν. Galat. ii. 9. +μεν. iv. 23.=της. v. 19. =μοιχεια. Ephes. iii. 6. +Ιησου after Χριστω. iv. 8.=και.

^y The seventeen readings omitted by him are these: Romans vii. 14. σαρκινος for σαρκικος. xi. 21.=μηπως, Origen has ποσω μαλλον and ποσω πλεον. 1 Cor. i. 20.=τουτου. iv. 9.=δηι. Ibid. 21. πραυητος for πραοτητος. (A C Dam. in Wetstein. Woide Cod. Alex: unnoticed by Griesbach. It occurs again Coloss. iii. 12. A C F 31, 39: unnoticed also by Griesbach.) vii. 7. ὁ for ὅς twice. ix. 20. +μη αὐτος ὑπο

stead of only *thirteen* instances of discordance he should have given *thirty*! Of the additional seventeen some indeed may appear unimportant,

νομον. Ibid. 21. κερδανω for κερδησω. xii. 6. =εστι. Ibid. 24. ιστερουμενω for ιστερουντι. xiii. 8. πιπτει for εκπιπτει. 2 Cor. i. 12. +τον before θεου. ii. 2. =εστιν. *Habet Or.*: note of Griesbach. Galat. iii. 10. +δτι. iv. 24. =αι. Philip. ii. 5. φρονειτε for φρονεισθω. Ibid. 9. +το. 2 Tim. ii. 21. =και. *Habet Orig. ter.* Note of Griesbach.

Besides the above there are nineteen more, in which Origen reads inconstantly, sometimes with A C, and sometimes with the received text. But Griesbach doubtless included these in the coincidences of A C with Origen; as he expressly states, that he included six others in the coincidences of A without C: “Ex his 35 lectionibus sunt 6, in quibus Origenes *inconstans* est.” Vol. i. p. 135.

The extreme toil and irksomeness of making extracts of this kind is so apt to confuse the eye, and weary the mind, that the inaccuracy of Griesbach is not perhaps so remarkable as it may at first appear. And as these discrepancies had escaped him, it is possible that others also may have escaped me. Nor will he be found always consistent with himself, if a comparison be made between the passages alleged, and the notes of his own Testament. Thus in his reference to Ephes. iii. 6. he says in his *Symbolæ Criticæ*: “Post Χριστων “ adjicitur Ιησουν in A C Copt. Vulg.” and ranks it among the disagreements of Origen with A C; but no such note occurs in either edition of his New Testament. In Wetstein however the circumstance is marked. I will add another instance:

but they are not more so than several of those which he has himself noticed; for what can be more trivial than the change of the ε into ο in the word συμφερον. But it should be recollected, that he regards minutiae of this sort as sometimes strongly characterizing the country, age, talent, and fidelity of a transcriber, as well as the class of a manuscript. “Hujusmodi minutiae,” he remarks, “utilissime a criticis in subsidium ad “hibentur ad investigandum librarii, qui codi-“cem scripsit, ingenium, et ad indagandam ejus“patriam, ætatem, peritiam, fidem, necnon ad“cognoscendam exemplaris, e quo codex ductus“est, indolem^x.” Indeed it is the trivial character of the readings quoted which he himself labours particularly to point out, commencing with these words: “Pleræque lectiones, in qui-“bus discedit Origenes a codicum A et C inter“se consentientium lectione, *exigui aut nullius*“*momenti sunt.*” This also may be the case

In his New Testament, Phil. ii. 9. he remarks, “+το Λ B C “Orig.” but in his Symbolæ Criticæ he assigns no reading of the kind to Origen.

^x Symbolæ Criticæ, vol. i. p. 74.

with a few (I have remarked but one) of those, which are added as having escaped his observation: but certainly is not so with the remainder, most of which are readings common to A C with manuscripts of the Western text; and many of them readings which he himself deems preferable to those of the received text: and that no mistakes might occur in my extracts, I have taken care to verify them by the very text of Origen, which he selected and published in his *Symbolæ Criticæ*.

To dwell minutely upon the inaccuracies of

Accuracy however in collation, where it is easily obtainable, may be expected. Griesbach complains, and justly complains in this respect, of the mistakes of Wetstein: but is he himself altogether free from censure? The Boernerian manuscript was published by Matthæi many years before the appearance of his last edition, and he notices the publication of it in his preface. Yet have I observed, solely in those passages of St. Paul's Epistles to which the quotations of Origen are applicable, more than ninety omissions of its readings, many of which at least should have appeared even in a critical edition of the New Testament professedly abridged. At other times variations are marked, not to be found in the manuscript. Thus 1 Cor. ii. 15. $+\tau\alpha$ A D E F G &c. 2 Cor. iii. 10. ω for $\omega\delta\epsilon$ A C D E F G &c. But the manuscript G has no such readings. Both are blunders co-

an author, engaged in so multifarious and perplexing an undertaking as Griesbach, may appear perhaps a little fastidious. I will therefore content myself with subjoining only one or two instances more, from many which I could collect, to prove how cautious we must be in too implicitly trusting to his statements. The article *αι* before *δύο διαδηματα* Gal. iv. 24. he rejects. In the first edition of his Testament he says, = A C D E F G &c. *Orig.* In the last edition it stands thus: = A B C D E F G &c. *Orig. MS.* but, in his published quotations of Origen, he marks *no* variation at all from the received text. Now it seems, that in his first edition he

pied from Wetstein. I make no remark upon numerous omissions of G reading alone, or with F only: but why is G omitted in such readings as these; 1 Cor. v. 7. *ετυθη* for *εθυθη* A D E F I 7, &c. and vii. 13. *αρεση* for *αρεσει* A B D E F 21. 46? It certainly coincides here: nor perhaps can a sufficient reason be assigned, why Griesbach should adopt from Wetstein so insignificant a variation as this, 1 Cor viii. 5. *οι λεγομενοι* for *λεγομενοι* F G Mt. g; and yet reject the following more important one, where G equally appears, (important I mean as indicative of its class;) Galat. v. 25. *πνευματι* *ζωμεν* for *ζωμεν πνευματι* D E F G *Vulg.* unless indeed he overlooked it. But it seems probable that he never collated the MS. at all.

rested his assertion of the omission of *αι* by Orig-
en upon the authority of Wetstein, whose
words are, “*Origenes contra Celsum*, p. 193.”
but, upon turning to the passage in Spencer’s
edition, which Wetstein used, we nevertheless
find *αι* inserted in the text. Before his second
edition, we may presume, from the words *Or.*
*MS.*² that he more fully investigated the fact,
and discovered that it was at least wanting *in*

² For the manuscript as well as printed readings of Orig-
en, he depends upon the Benedictine edition. “Evolventi
“ statim patet . . . utrum omnes operum Origenis editiones et
“ manuscripti codices dictum biblicum, ab Origene excitatum,
“ iisdem verbis exhibeant, an vero lectionis discrepantia in ip-
“ sis observata sit a Benedictinis editoribus.” Symb. Crit. v. ii.
p. 231. But in the present instance at least he strangely mis-
takes the evidence of the Benedictine editors. On another occa-
sion also he gives their evidence, not indeed incorrectly, but
partially. In Philip. iii. 10. on the word *συμμορφουμενος* he
remarks, *συμμορφιζομενος* A B D *Orig. MS.* Now the Bene-
dictines print it *συμμορφουμενος*, but add the following note :
“ *Ita codd. Regius et Basiliensis. . . . Duo codd. Anglicani et*
“ *Hœschelius in textu συμμορφιζομενος.*” He notwithstanding
takes no notice of the Paris and Basil MSS. but gives
the reading of the two English ones, as that of the MSS. *in*
general without reserve, as well in his *Symbolæ Criticæ* as in
his *Testament*.

manuscripts. This we may presume, but the very reverse is the truth: for the passage is not only found in the edition of *Origen*, which he used ^a, *with αι*, as he himself correctly quotes the verse in his *Symbolæ*, but a note also is added by the editors expressly stating, that, although *Tarinus* omits it, it nevertheless *occurs in manuscripts*; “apud *Tarinum* desunt αι δυο, “quæ habentur in *MSS.*” How could a writer of *Griesbach*’s talent and diligence blunder so egregiously! The reader perhaps will think a single instance more sufficient.

The preposition $\upsilon\pi\sigma$ is substituted for $\alpha\pi\sigma$ *Romans* xiii. 1. by *A*, and *Griesbach* in his first edition adds, by *Origen*; but in his last he says, *Orig. ap. Wetstein*. Here is his authority. In examining however the passage as given in *Spencer’s Origen*, p. 421. to which *Wetstein* refers, we perceive not the least colour for a various reading, it being clearly printed $\alpha\pi\sigma$ and not $\upsilon\pi\sigma$, precisely as it is in the Benedictine edition, the *Symbolæ* of *Griesbach* himself, and the received text. It is the more singular, that he

^a Vol. i. p. 171. and 537. where alone it is read.

should have been misled by Wetstein in those instances in which he might have so easily corrected him, when he was conscious of that critic's inaccuracy on so many other occasions; for in the readings of a single manuscript, he professes to have discovered numerous errors and omissions: “Correximus igitur non solum
 “*haud paucos* Wetstenii errores, sed protulimus
 “etiam *plus mille* lectiones, ab illo plane omis-
 “*sas*^b.”

Under the persuasion therefore of the little dependence to be placed upon Griesbach's calculations, I have taken the pains to go over the same heavy ground myself, and to compare the various readings of the manuscript A with the text of Origen published in the second volume of the *Symbolæ*; a text, he observes, “præ
 “aliorum patrum textibus dignum, qui quan-
 “tum fieri potest accuratissime cognoscatur^c.” These, with other various readings in illustration of the same argument, will be found in the Appendix; and from a computation with them we shall perceive, that a very different result, with

^b *Symbolæ Criticæ*, vol. i. p. 73.

^c Vol. ii. p. 229.

respect to the amount of the numbers, will take place. Griesbach calculates the agreements of A and Origen in their deviations from the received text at one hundred and ten, and their disagreements at sixty, and therefore classes A under the Alexandrine text. I make the agreements one hundred and fifty-four, including forty-eight inconstant readings, and the disagreements one hundred and forty; so that thus, even according to his mode of investigating the class, there appears little or no preponderance of the Alexandrine. But if we shift the balance, there will be a very considerable preponderance of the Byzantine: for then the agreements of A with the received text in its deviations from Origen will be found to be four hundred and forty-four; (*i. e.* one hundred and ninety-nine constant, and two hundred and forty-five inconstant, readings:) and the disagreements will be only one hundred and forty, leaving an excess of three hundred and four in favour of the Byzantine, against the Alexandrine, text.

I have deemed it unnecessary to take similar trouble with the manuscript C, because it is im-

possible to reason from it with any tolerable accuracy. Griesbach states it to be effaced in the extreme, the parts of it disorderly arranged, as well as miserably confused, and totally illegible many pages together; whence he concludes, that we can form no just inference respecting it from the silence of Wetstein ^d.

The difference between the amount of my enumeration and that of Griesbach, particularly in the passages where Origen reads alone in opposition both to the manuscript A and the received text, is remarkable. It is the more so, because he professes to have carefully marked the variations of Origen: “In primis vero lec-
“tiones, in Græcis Origenis operibus occurren-
“tes, diligenter a me collectas, *sedulo notavi* ^e.” And that the source, from which he extracted these industriously noted readings, may not be mistaken, he refers in a note to the second vo-

^d “Quam ob causam, si quæratur cuinam inter plures lec-
“tiones discrepantes liber noster patrocinetur? ad Wetstenii
“silentium provocare nunquam licet.” *Symbolæ Criticæ*,
vol. i. p. 5.

^e Preface to the New Testament, p. 55.

lume of his *Symbolæ Criticæ*, which furnishes also the very materials upon which my extracts are founded^f. In so dry and dull an investigation, error perhaps is more or less unavoidable. I trust however that it does not often, if at all, occur in my own case; and that, should it occur, the same apology will be admitted for me, which I am persuaded may with propriety be made for him, that it has not been intentional.

^f My numbers are indeed necessarily somewhat larger than his, because I have not omitted, as he has done, the consideration of passages, in which C, as well as A and Origen, is defective. C is stated to be defective from Romans ii. 5. to iii. 21. ix. 6.—x. 14. xi. 31.—xiii. 10. From 1 Cor. vii. 18. to ix. 6. xiii. 8.—xv. 40. From 2 Cor. x. 9. to Galat. i. 20. From Ephes. i. to ii. 18. iv. 17.—Philip. i. 22. From Philip. iii. 5. to the end. From 1 Thess. ii. 9. to the end. From 1 Tim. i. to iii. 9. v. 20. to the end.

C H A P. IV.

More correct Mode of ascertaining the Class of a Manuscript. Comparison of A with Origen. With G or the Western Text. Affinity of A to the Byzantine greater than to the Western, or the Alexandrine.

HAVING endeavoured to prove, that Griesbach's mode of investigation is unsatisfactory, and his statement of the number of readings inaccurate, I might now close my observations, leaving to him or to others the task of discovering a better exemplification of the theory. But as I have proposed to subjoin in an Appendix a more correct statement of the number of readings, confining myself indeed to those of one, but that a very important, manuscript; I shall here also attempt to describe what appears to me a more satisfactory mode of investigation than that which he has prosecuted.

Upon the presumption of Griesbach's hypothesis, that other texts besides the three particularly pointed out by him have a real existence, although I do not admit even these, I have

already remarked, that perfect conviction is unattainable. If we suppose the existence of five or six, but bring only three to a comparison, it is manifest, that we cannot possibly determine to which of the five or six any manuscript properly belongs; but merely, that it possesses a closer affinity to one, than to the other two, of the three compared. This will prove the utmost extent of our inquiry; but this perhaps we may consider as a sort of approximation to fact. I nevertheless doubt, whether so much can correctly be admitted: for if, after having thus partially classed a manuscript, we proceed to tread in the steps of Griesbach, to use it, either alone or in conjunction with another of the same description, as an exemplar of its class for the comparison of other manuscripts; and to represent its readings, in the defect, or to the augmentation, of collateral evidence, as the readings of the text to which it is appropriated; I very much fear, that, instead of approximating to truth, we shall only be employed in propagating error. This too, it should be remarked, is most to be apprehended in Griesbach's favourite text,

the Alexandrine ; because, if it really be a distinct text, which I much doubt, it is the least complete of the three, the quotations of Origen, which are published in the *Symbolæ*, being only applicable to particular *parts* of the New Testament, and not to the whole.

With this caution therefore premised, that I do not attempt a perfect investigation, I proceed to detail what I conceive to be a more correct mode of ascertaining the relative classification of a manuscript, than that which Griesbach has adopted. And, in order to bring my remarks within a moderate compass, I shall limit them to the classification of the manuscript A^f in the Epistles of St. Paul. I have particularly selected A, because upon this manuscript, in conjunction with C, (which I do not take into computation for reasons already assigned, viz. the very mutilated and illegible state of its copy,) Griesbach principally depends for Alexandrine readings of

^f This manuscript is commonly called the Alexandrian, because it was brought into England from Alexandria : but even the knowledge of the country, in which it was originally written, is only attainable by conjecture.

manuscript authority in St. Paul's Epistles, and because it therefore assumes a prominent rank in his development of the theory. I also confine myself, in imitation of his example, to its affinities *in the Epistles of St. Paul alone*, because it is only in this portion of Scripture that he represents it as Alexandrine, referring it in the Gospels to the Byzantine, and in the Acts, as well as Catholic Epistles, to the Western text. His words are: "In Evangelii ex-
 "hibet recensionem *Constantinopolitanam* seu
 "Asiaticam, recentiorem, multisque nullius pre-
 "tii lectionibus refertam; in Epistolis vero Pau-
 "linis repræsentat *Alexandrinam* recensionem,
 "illa longe vetustiorem et præstantiorem; in
 "Actis denique et Epistolis Catholicis textum
 "sequitur passim ad *Occidentalem* recensionem,
 "Latinæ versioni simillimam, conformatum ^{g.}"
 And in addition, that I may likewise bring the Western text into some sort of comparison, I take into consideration the readings of the Boernerian manuscript marked G, which I have se-

lected for the purpose, because it has been published throughout, and is consequently capable of a complete examination. From this, the alliance of which to the Western text may readily perhaps be admitted, as it is interlined with a Latin version, and bears internal marks of having been written in the west of Europe^h, I have taken the pains to collect every peculiar reading which I could discover, and have inserted the whole in the Appendix. It cannot indeed be regarded as a pure specimen of the text to which it seems evidently to belong; nor will this be said of the quotations from Origen: but

^h “ In the Latin translation the letters *r*, *s*, and *t* correspond to that form, which is found in the Anglo-Saxon alphabet; a proof, that this manuscript was written in the west of Europe.” Note of Dr. Marsh to Michaelis, vol. ii. part i. p. 676. It is indeed mutilated in a few passages, where A has the following four various readings: 1 Cor. iii. 10. εδηκα for τεδεικα. Ibid. 13. +αυτο. vi. 10. =ον. Coloss. ii. 8. εσαι ιμας for ιμας εσαι. But even upon the supposition that both manuscripts coincided in all these readings, the augmentation to the number of G would be very inconsiderable: a circumstance however not very probable.

each may at least serve for the purpose of a general comparison, in the defect of a better.

Griesbach's mode of ascertaining the class of a manuscript is, as I have observed, to compute *its various readings* or deviations from the received text; and if they prove numerous, to take it from the Byzantine, and to rank it under that text which appears principally to participate in them. The inadequacy of this mode to the end proposed I have sufficiently pointed out, and shall therefore take the liberty of suggesting another.

The object simply seems to be, to determine, with which out of three texts a manuscript has the greatest conformity. And this I presume can only be effected, not by considering *the character of its deviations from one* particular text, but *the separate sums of its agreements or disagreements with all three*, each contrasted with the other. If we possessed three different and dissimilar editions of the same book, and a copy taken from one of them, but from which we knew not, and were desirous of ascertaining the fact, how should we proceed? Should we not

compare it with them all separately, and in whichever we found its affinities more or its differences less, to that assign it? The reasoning is so obvious, that I am at a loss to conceive how any other could have been adopted.

I use the words *agreements* or *disagreements*, because we shall perceive that both modes of computation lead precisely to the same result. I shall subjoin an example of both, by way of illustration in a comparison of A with the Alexandrine and Byzantine texts, according to the numbers of Griesbach.

The agreements of A with Origen, in passages where they deviate from the Byzantine text, are stated by him at one hundred and ten. The various readings of Origen, where A sides with the Byzantine text, or in other words the agreements of A with the Byzantine text, where both deviate from Origen, are stated at ninety-six. Now the latter sum subtracted from the former leaves a remainder of *only fourteen* in favour of Origen or the Alexandrine text. Such is the result of the *agreements*. With respect to the disagreements an inverse mode of calculation must be pursued. The agreements of A with

Origen, which are also *deviations from the Byzantine text*, amount to one hundred and ten. Besides these, A is said to *deviate* from both Origen and the Byzantine text sixty times. Now these deviations united make one hundred and seventy, which form *the disagreements of A with the Byzantine text*. In the same manner the agreements of A with the Byzantine text, which are likewise *deviations from Origen*, are stated at ninety-six. These added to the sixty *deviations of A from both texts* make together one hundred and fifty-six, which form *the disagreements of A with Origen or the Alexandrine text*. Now if we subtract the latter number from the former, that is, one hundred and fifty-six from one hundred and seventy, the remainder will be *fourteen*, exactly as in the preceding instance; so that as before there appeared on the side of A with Origen fourteen more coincidences, so now there appears on the same side fourteen fewer discrepancies. Such is the result of the *disagreements*: and thus the agreements and disagreements are both found perfectly accordant with each other.

Plain and simple as this species of elucidation

seems to be, it nevertheless escaped the penetrating eye of Griesbach, who, too much dazzled perhaps by the splendour of intricate and perplexing research, overlooked what lay immediately before him. When he threw his critical bowl among the established theories of his predecessors, he too hastily attempted to set up his own, without having first totally demolished theirs ; forgetting, that the very nerve of his criticism was a principle of hostility to every standard text.

Presuming then that the mode of comparison, which I have proposed, is the most correct, I shall enter upon an enlarged exemplification of it.

If I am told at the outset, that the exemplification will be needless, because an excess of fourteen still remains to prove that the manuscript A is of the Alexandrine class, my answer will be, that I am not contending for the alliance of A to one class in preference to another, but solely for the true method of classification. And even granting that I were, still might I remark, not only that there is some difference between the numbers fourteen and fifty, the opposite result of his method of calculation and

mine, but that possibly a more accurate investigation of readings may produce a still greater difference.

In proof of which assertion I proceed to consider, according to the figures which will be found in the Appendix, the affinities of A first with the Byzantine and Alexandrine texts, and subsequently with the Byzantine and Western; and, in order that the correctness of the mode may more fully appear, I shall compare the manuscript both in its agreements and disagreements.

Upon the former species of comparison, the agreements of A with the Byzantine text, where Origen reads alone, will be found to be four hundred and forty-four, (reckoning, for reasons previously given, the inconstant readings.) On the other hand, the agreements of A with Origen, where the Byzantine text reads alone, are stated at one hundred and fifty-four, which of course constitute the agreements of A with the Alexandrine text. Deducting therefore the latter from the former, viz. one hundred and fifty-four from four hundred and forty-four, the re-

mainder will be *two hundred and ninety* in favour of the affinities of A with the Byzantine text. Nor will the result be adverse, if we calculate the disagreements. Here the deviations of A in conjunction with the Byzantine text from Origen will be, as before given, four hundred and forty-four; and if to these numbers we add the deviations of A alone in opposition to both texts, amounting to one hundred and forty, they will combined make five hundred and eighty-four, which will be the disagreements of A with the Alexandrine text. After a similar mode the deviations of A in union with Origen from the Byzantine text will appear to be one hundred and fifty-four; to which if we subjoin the deviations of A alone in opposition to both texts, stated at one hundred and forty, the amount will be two hundred and ninety-four, and these form the disagreements of A with the Byzantine text. Now by subtracting one amount from the other, that is two hundred and ninety-four from five hundred and eighty-four, there will remain *two hundred and ninety*, exactly as in the case of the agreements.

From the foregoing comparison therefore of A with the Byzantine and Alexandrine text, it seems manifest that its affinity to the Byzantine is considerably greater than to the Alexandrine; namely, by the excess of two hundred and ninety-five coincidences, or by the defect of the same number of discrepancies.

Having thus established its alliance in one instance, let us next turn to the other, and compare it in like manner with the Byzantine and Western texts.

The agreements in this case of A with the Byzantine text, where G or the Western reads alone, appear to be two hundred and eighty; while the agreements of A with G or the Western text, where the Byzantine reads alone, are one hundred and twenty-three, which sum subtracted from the preceding leaves a remainder of *one hundred and fifty-seven* in support of the alliance of A to the Byzantine. Upon a similar computation of the disagreements, the deviations of A in conjunction with the Byzantine text from G or the Western, amounting to two hundred and eighty, being added to the deviations

of A from both, stated at one hundred and sixty-nine, make together four hundred and forty-nine. So also on the other side the deviations of A in conjunction with G from the Byzantine, amounting to one hundred and twenty-three, subjoined to the deviations of A from both, stated at one hundred and sixty-nine, produce a total of two hundred and ninety-two ; and this latter amount subtracted from the foregoing leaves, as before, a remainder of *one hundred and fifty-seven* in support of the same alliance.

From these remarks therefore it appears, that the affinity of the manuscript A is much greater to the Byzantine text, than either to the Western or to the Alexandrine. And from a general review of the whole we may conclude, that, in instituting a comparison of the kind, it is a point of indifference, whether we calculate by the agreements or the disagreements. The nature of the agreements cannot well be mistaken, and that of the disagreements will readily be comprehended, when we recollect, that what forms the agreements of the manuscript with

one text, constitutes its disagreements with the other, the sums being only transferred from side to side; and that, although the amount of the deviations of the manuscript from both texts be subjoined, it is subjoined to each of the transferred sums respectively, augmenting indeed their numbers, but leaving their differences precisely as it found them.

Among the various readings which I have collected in the Appendix for the purpose of this examination, several perhaps may occur in appearance altogether unimportant. But, as I have already remarked, *minutiæ* are by no means overlooked, but carefully enumerated by Griesbach himself, who on a similar occasion observes: “*Ne minutias quidem v. c. articulos additos aut omissos, mutatum verborum ordinem, &c. negleximus, ut amoliremur suspicioneum, quasi cupide in seligendis lectionibus egissemus!*” Nor have I rejected any upon the presumption, that they were mistakes solely imputable to the ignorance or inadvertency of

¹ *Symbolæ Criticæ*, vol. i. p. 123.

the transcriber, because errors of the most trivial species by being copied acquire importance, and because it is as probable that they will be committed on one side as on the other, so as not to affect the general result; that the transcriber of a Byzantine or a Western manuscript or father is as likely to have transgressed in this respect, as the transcriber of an Alexandrine.

In computing the affinities of A to the Alexandrine text, I have, in imitation of Griesbach, adopted Origen for my exemplar. He however, for a reason not perhaps very obvious, unless indeed it be with a view of increasing the number of his readings, departs in the second volume of his *Symbolæ Criticæ* from his own rule previously proposed, and, abandoning Origen, takes A or C for his exemplar. The effect produced by this new mode of propagating classes from wildlings, in contempt of established usage, I shall next proceed to consider, at the same time however entering my solemn protest against it.

C H A P. V.

Comparison of the Colbert Manuscript with A. Mistakes of Griesbach. Controverted Reading 1 Tim. iii. 16. Existence of the Alexandrine Text problematical. Conclusion.

SO highly rank the manuscripts A and C, as exemplars of the Alexandrine text, in the estimation of Griesbach, that he represents the readings observable in each of them as readings peculiarly Alexandrine, and by them regulates the alliances of other manuscripts. He even proceeds further, and admits the weight of their testimony as Alexandrines in his calculation of *probabilities, improbabilities, and certainties*; for, notwithstanding his theory of classification, in deciding upon the purity of a reading, he seems principally guided by critical conjecture. Of the second volume of his *Symbolæ Criticæ*, he employs no less a portion than from page 89 to page 148, and from page 621 to page 640, in comparing the Colbert manuscript 17 with either A or C as representatives of the Alexandrine, and with either D E F or G as repre-

sentatives of the Western, text; endeavouring at the same time to point out, from general maxims of criticism, by investigating the internal marks of validity in their respective readings, the relative habits and value of both those texts. But, as I do not acknowledge his premises, I cannot subscribe to his conclusions.

Among the readings of A or C, described as peculiarly Alexandrine, occur occasionally some collected from the writings of the Western Fathers; yet is their Alexandrine peculiarity still maintained, because neither of the Western manuscripts D E F G is found in the catalogue. Thus in 1 Cor. ix. 1. a transposition of the words *οὐκ εἴμι ελευθερός*; *οὐκ εἴμι αποστόλος*; takes place in A B, in the Vulgate, and in the following *Western* writers, Tert, Ambrst. Aug. Pel. Cassiod. Beda: but this reading is denominated peculiarly Alexandrine, because it is unsupported by every *manuscript* of the Western class. On the other hand, in 1 Cor. vi. 9. *Θεού βασιλείαν* is put for *βασιλείαν Θεού* in the manuscripts A D 17, 36, 37, without the concurrence of a single Father or version of any class: but this is termed

a reading *common* to both texts, because it has the manuscript D united to that of A. Surely, if the ground of his reasoning be inconsistent, the result of it must be unsatisfactory.

As Griesbach flatters himself that, in his comparison of the Colbert manuscript, he has fully illustrated the character and estimation both of the Alexandrine and Western texts, it may be presumed, that he has been correct in the number of his quotations. But to this presumption I cannot accede. He complains that the Colbert manuscript has been most negligently collated. In the eighteen first chapters of St. Matthew alone, he collected, he says, no less than three hundred readings omitted by Mill; and adds, that it has been as carelessly treated in the Epistles. He had not himself time, he observes, to make a complete collation of it; but he accurately examined the *first five* chapters of the Romans, and the *fifteenth* of the first Epistle to the Corinthians^k. To these

^k “ *Quinque priora Epistolæ ad Romanos capita, et decimum quintum prioris ad Corinthios, denuo accurate contuli.*” *Symb. Crit.* vol. ii. p. 88. “ *In iis utriusque Epistolæ*

chapters alone therefore I will limit my remarks. Of the readings peculiar to the Alexandrine text, he enumerates *in these chapters* fifteen; seven in which the Colbert manuscript agrees with A or C, and eight in which it dissents from them^l. But this enumeration is strangely incorrect, as he omits *one* reading in the agreements, and not less than *eighteen* in the disagreements^m. Besides the single agreement

“capitibus, quæ, dum codicem tractarem, *integra perlegi et curatissime excussi, &c.*” Ibid. p. 132. Of the remainder he only says, “Reliqua utriusque Epistolæ capita cursim inspexi; “posteriorem ad Corinthios et cæteras Paulinas *hic ibi tan- tum evolvi.*”

^l The seven agreements are Rom. i. 24. = καὶ A C. 17. Ib. 29. = πορνεῖα A C 17. ii. 2. γαρ for δε C 17. 1 Cor. xv. 5. επειτα for ειτα A 17. Ibid. 12. εν ὑμιν τινες for τινες εν ὑμιν A 17. Ibid. 38. διδωσιν αυτῷ for αυτῷ διδωσι A. 17. Ibid. 55. κεντρον and νικος change places. C 17.

The eight disagreements are Rom. iii. 22. = καὶ επι παντας A C. Ibid. 25 = δια της πιστεως A. Ibid. 30. ειπερ for επειπερ A C. iv. 1. προπατορα for πατερα A C. Ibid. 11. περιτομην for περιτομης A C. Ibid. 19. = ου A C. 1 Cor. xv. 36. ζωογονειται for ζωοποιειται A. Ibid. 54. the order of the passage reversed A C.

^m The omitted agreement is Rom. i 27. αρπενες εν αρπεσι for αρπενες εν αρπεσι A 17.

omitted, there is indeed another, which he has confused with the coincidences of the Western text. It is 1 Cor. xv. 31. where he notices the addition of the word $\alpha\delta\varepsilon\lambda\phi\iota$ in A G 17, &c. and accordingly represents the reading as common to both the Alexandrine and Western texts. But the truth is, that the manuscript G has *no* addition of the kind. It was a blunder of Wetstein, which Griesbach copied in the first edition of his New Testament, but very properly corrected in his second. In his reasoning however upon the validity of this addition it is remark-

The following are the omitted disagreements: Rom. i. 17. $\delta\varepsilon$ for $\gamma\alpha\varphi$ A. Ibid. 28. = $\delta\vartheta\epsilon\sigma\varsigma$ A. ii. 1. $\kappa\alpha\tau\alpha\kappa\tau\iota\tau\iota\varsigma$ for $\kappa\tau\iota\tau\iota\varsigma$ C. Ibid. 5. $\alpha\tau\alpha\tau\delta\sigma\tau\epsilon\omega\varsigma$ for $\alpha\tau\alpha\kappa\alpha\lambda\upsilon\psi\epsilon\omega\varsigma$ A. Ibid. 14. $\pi\omega\sigma\tau\iota\tau\iota\varsigma$ for $\pi\omega\iota\tau\iota\varsigma$ A. Ibid. 16. η for $\dot{\alpha}\tau\epsilon$ A. iii. 7. $\delta\varepsilon$ for $\gamma\alpha\varphi$ A. Ibid. 22. $\epsilon\eta$ $\kappa\alpha\tau\iota\tau\iota\varsigma$ $\iota\eta\sigma\varsigma$ for $\iota\eta\sigma\varsigma$ $\kappa\alpha\tau\iota\tau\iota\varsigma$ A. Ibid. 29. $\mu\eta$ for η A. iv. 11. = $\kappa\alpha\iota$. Ibid. 15. $\delta\varepsilon$ for $\gamma\alpha\varphi$ A C. Ibid. 16. + η A. v. 2. + $\epsilon\eta$ A. Ibid. 3. $\kappa\alpha\chi\omega\mu\epsilon\nu\iota$ for $\kappa\alpha\chi\omega\mu\epsilon\delta\alpha$ C. Ibid. 13. $\epsilon\lambda\lambda\omega\gamma\alpha\tau\o$ for $\epsilon\lambda\lambda\omega\gamma\epsilon\tau\o$ A. Ibid. 17. = $\tau\iota\varsigma$ $\delta\kappa\alpha\iota\sigma\sigma\eta\varsigma$ C. 1 Cor. xv. 17. + $\kappa\alpha\iota$ A. Ibid. 31. $\eta\mu\epsilon\tau\epsilon\varphi\alpha\iota$ for $\bar{\nu}\mu\epsilon\tau\epsilon\varphi\alpha\iota$. And yet of the reading Rom. ii. 14. $\pi\omega\sigma\tau\iota\tau\iota\varsigma$ for $\pi\omega\iota\tau\iota\varsigma$ Griesbach was aware, when he published his second edition of the New Testament; because in the Addenda he states, upon the authority of Birch, that, in the manuscript under consideration, the word is not $\pi\omega\iota\tau\iota\varsigma$ as the received text has it, nor $\pi\omega\sigma\tau\iota\tau\iota\varsigma$ as the manuscript A, but $\pi\omega\iota\tau\iota\varsigma$.

able, that he proves himself to have been aware of another reading in the same verse in which A and the Colbert manuscript 17 disagree, but which he has *not noticed* in the disagreements. His words are, “Additum ut videtur ad decla-“ randum ὑμετεραν καυχησιν, ne ὑμετερα et ἡμετερα“ confundentur. At nihilo tamen secus *codex*“ *Alex.* et *Æthiops* ἡμετεραν *exhibitent*, etsi αδελφοι“ addunt^{n.}” By recurring to the omitted disagreements which I have given in a note, we find the substitution of ἡμετεραν for ὑμετεραν, which, like all the others, I will not say by design, because I do not believe it, but from haste or inattention, he neglected to notice! Adding then the whole together, we perceive, that, instead of *seven* agreements and *eight* disagreements, as he makes them, there are in fact *nine* of the former description, and *twenty-six* of the latter.

It is to be presumed, that the instances of omission, which I have referred to, could not have been overlooked by him as readings of little

^{n.} *Symbolæ Criticæ*, vol. ii. p. 105.

importance, and therefore not worth recording, because they are to be found in his own notes upon the New Testament; whereas two^o, which he himself reckons among the seven agreements above alluded to, were deemed too insignificant for insertion in the same notes of either edition. The conclusion therefore seems to be, that all of mine are alike important, occurring in his own critical selection of readings; but that some of his are not so.

I have confined my remarks to the *five first* chapters of the Romans, and the *fifteenth* chapter of the first Epistle to the Corinthians, because he represents these as the only chapters in which he had made himself *certain*, by a personal and accurate inspection, of the readings attributed to the Colbert manuscript. He has indeed himself, notwithstanding this assertion, grounded a calculation upon the general readings of the manuscript in every part of the Epistles alluded to; but it appears a loss of time and labour to follow him step by step into so

^o Viz. the transposition of $\tau\iota\nu\epsilon\varsigma$ $\epsilon\nu$ $\dot{\iota}\mu\iota\gamma$ in 1 Cor. xv. 12, and that of $\alpha\nu\tau\omega$ $\delta\dot{\iota}\delta\omega\sigma\iota$ in 1 Cor. xv. 38.

wide a field, where complete conviction must be impossible, as certainty, according to his own statement, would be unattainable. In the Colbert manuscript he takes precisely what position he best approves; but this is not the case with respect to the manuscripts A and G, because both of these have been fully and faithfully published.

It may perhaps be thought, that the assumption of any manuscript as an exemplar of the class, to which it is supposed to belong, can prove a circumstance of no great importance. This may in some measure be true, when the object is simply that of a general comparison with another manuscript; but it is by no means a point of indifference, to assume its individual readings as characteristical of its class, *in the absence of more direct testimony*. Griesbach however hesitates not to adopt so bold a measure. Generally indeed the result is of little consequence, not even in the slightest degree affecting the sense of the passage; but in one instance at least it is otherwise. I allude to the celebrated, the often discussed, and the long

tortured reading of 1 Tim. iii. 16. in which he proposes to substitute $\delta\varsigma$ for $\Theta\epsilon\sigma\varsigma$.

It is admitted, that *all* known manuscripts, *with the exception of four*, which have $\delta\varsigma$, read $\Theta\epsilon\sigma\varsigma$. The readings of three more, A C D, have been controverted: but Griesbach states, that A and C *originally* read $\delta\varsigma$, and D neither $\delta\varsigma$ nor $\Theta\epsilon\sigma\varsigma$, but δ . With this persuasion is he so strongly impressed, that he gives the following as the manuscript authority, by which he is guided in the formation of his decision: “A C F G 17, 73 “legunt $\delta\varsigma$, D* habet δ , cæteri, quos novimus “omnes, etiam Matthæiani 13, Alteriani 8, et “Birchiani 32, exhibent $\Theta\epsilon\sigma\varsigma$.” And of the deductions, which from hence he draws, this is the sum: “Tuentur hanc lectionem (viz. $\delta\varsigma$) anti- “quissimi omnium classium testes.—Contra “vero vulgatum $\Theta\epsilon\sigma\varsigma$ nec Alexandrinæ, nec Oc- “cidentalis recensionis primitiva lectio fuit,— “sed juniorum tantum codicum, ad Constanti- “nopolitanam potissimum recensionem, perti- “nentium.”

It would be foreign to my purpose, were I to enter at large into the prolix disputes which

have taken place respecting the true readings of A and C in this passage; or even to particularize the arguments, by which each party believes that it has rendered its position impregnable. Griesbach discusses the question at much length in his *Symbolæ Criticæ*; where, although his own opinion remains by no means problematical, he nevertheless so expresses himself, as if he were contented to rank the manuscripts A and C as mere neutrals in the contest. He observes: “Certe opponi nobis nullo modo “potest hic codex (A), sed nisi a nostris parti-“bus stare judicetur, saltem *neutrarum partium* “esse censendus est. De codice C supra jam “vidimus, si vel maxime ad argumentum ab “omnium ejusdem familiæ testium consensu “ductum plane non attendatur, tamen, propter “varia indicia in codice ipso obvia, *probabilius* “ei tribui *ös* quam *Geoſ P.*” In his notes however to the New Testament, he admits neither neutrality in one case, nor probability in the other; but assumes certainty in both.

Let us now take a summary view of his argument. Every manuscript which he classes as Byzantine uniformly has $\vartheta\epsilon\sigma$, F and G Western manuscripts have $\delta\varsigma$, and D has δ ; but A C 17, 73 all have $\delta\varsigma$, and three of these he contemplates as more or less Alexandrine. The affinity indeed of 17 he does not place in the highest rank; but that of A and C he regards as a very close approximation. The proof therefore that his adopted reading belongs to the Alexandrine text rests upon the classification of these manuscripts; and, pronouncing them to be Alexandrine, he concludes that their reading also must be Alexandrine. Doubt, however, but the legitimacy of his classification, and his conclusion instantly falls to the ground.

To the Byzantine and Western Fathers, in corroboration of their respective readings, are made many satisfactory references; but in his appeal to the *direct* testimony of the Alexandrine, Griesbach is not merely scanty, but defective. Athanasius and others, he states, are silent. Clemens says, $\mu\sigma\tau\eta\varsigma\iota\sigma\mu\delta'$ $\eta\mu\omega\iota\epsilon\delta\sigma\delta\iota\sigma$ $\alpha\gamma\gamma\epsilon\lambda\omega\iota\tau\omega\chi\rho\iota\sigma\tau\omega$: therefore it is to be supposed,

that Clemens *certainly* did not read Θεος^q, because he substitutes χριστον for Θεον. Not that it would have been conclusive had he read Θεος, because Gregory Thaumat. or rather Apollinaris, uses indeed Θεος, (his words being Θεος εν σαρκι φανερωθεις,) but is notwithstanding represented as meaning χριστος. It is on Cyril, however, that Griesbach principally depends, who indisputably quotes the passage more than once; yet although the printed copies of that Father's works have Θεος, it is maintained that the context requires a different reading. If we do not perceive a little wire-drawing in this species of proof, which, being ingeniously deduced from the very materials furnished by the adverse party, was commenced by Wetstein, and completed by Griesbach, we cannot surely admit it as *direct and decisive* evidence of a reading attributable to the Alexandrine Fathers. And not thus admitting it, where among the Alexandrines are we to look for the reading in question, except it be in the manuscripts A C

^q "Nonnulli Patres Græci certe non legerunt Θεον. Clem.
" Alex. &c."

17^r previously referred to, of which only one^s, and that but generally allied, certainly reads *ōs*, while the other two, whatsoever their affinities may be, are at least doubtful? But this is not all. Suppose but the neutrality of A and C, and the preponderance of manuscript authority on the side of the Alexandrine text will be thrown into the scale of the Byzantine, which invariably reads *ōeos*: for then there will remain only the manuscript 17 for the reading *ōc*, while that of *ōeos* will be supported by every other manuscript of the same class. Of these he enumerates the following: 6, 10, 23, 31, 37, 39, 46,

^r The Upsal manuscript 73 Griesbach does not any where rank as Alexandrine. He only says, that it sometimes coincides with the *best* manuscripts, “ *Interdum cum optimis libris consentit Act. xx. 28.*” but of its general readings he speaks slightly.

^s Of the Colbert manuscript 17 he gives the following description: “ *Codex 17 Alexandrinis s̄epissime se adjungit in lectionibus characteristicis aliisque, ut interdum tamen ad alios, pr̄esertim ad Occidentales, nonnunquam etiam ad Constantinopolitanos se inclinat. Quamobrem ubi cum c̄æteris Alexandrinis consentit, pro Alexandrino habendus est; ubi vero ab iis discrepat, dissensus ejus c̄æterorum consensioni opponi non debet, sed a recta via deflexisse censeatur.*” Symb. Crit. vol. i. p. 26.

47, "qui omnes," he says, "cum nostro (viz. "17.) cognati sunt," particularly distinguishing the manuscript 31 as being intimately related, "Admodum enim similis est codici 17^u." Now these, and all others of the Alexandrine class, if others exist attributable to it, read, with the Byzantine text, θεος, while only the Colbert reads θς. It is unnecessary to point out the consequence.

But it may be objected, that I forget to mention the Alexandrine *versions* as affording corroborative evidence. I answer, that I do not forget their evidence, but that I cannot subscribe to the propriety of its admission; for, although I am aware that the classification of certain versions, as Alexandrine, has been asserted, I know not that it has been proved: and, were it even more probable than it seems to be, I do not see how it could amount at best to anything more than mere presumptive testimony. Besides, I am not convinced that any of them read θς; but rather that all of them, in concurrence with the whole stream of Western au-

^t Symb. Crit. vol. ii. p. 134.

^u Ib. p. 150.

thorities, read *o*. The following is the statement of Griesbach: “ *E versionibus Arabica polygl. et Slavonica MS. et ed. exhibent solæ οἱος, cæteræ omnes non οἱος, sed pronomen οἱς sive οἱ exprimunt.* Nempe Copt. Sahid. et Syr. p. “ in m. *οἱ qui*: Vulg. vero et It. (clar. Boern.) : “ quod; Syr. utr. Erp. Æthiop. et Armen. al-“ terutrum legerunt pronomen sive *qui* sive *quod.*” He here distinctly states, that the *Coptic*, *Sahidic*, and *Philoxenian* versions (the latter indeed only in its margin) read *οἱς* or *qui*: and that the *Syriac*, the *Erpenian Arabic*, the *Æthiopic*, and the *Armenian* all read either *οἱς* or *οἱ*, *qui* or *quod*. But on the other hand I contend, in the first place, that neither the *Coptic*, the *Sahidic*, nor the *Philoxenian* *necessarily* read *οἱς*; but more probably use a relative connected with an antecedent expressive of the word *mystery*, in precise conformity with the Vulgate: for, in both the *Coptic* and *Sahidic*, the word ~~εὐαγγέλιον~~ *mystery* is decidedly proved to be *masculine* by the definitive article masculine *η* in one case, and *η* in the other, prefixed, so that the subsequent relative occurs

of course in the same gender. A similar remark, respecting the Philoxenian version, is made by its Editor^u, whom Griesbach very properly terms “Whitius *vir doctissimus*,” and who correctly translates the passage “mysterium pietatis, *quod manifestatum est in carne*.”

Having thus proved that the Coptic, the Sahidic, and the Philoxenian versions do not *necessarily* read *ōs*, but most probably *ō*; I shall now show, that the Peshito, or vulgar Syriac, the Erpenian Arabic, and the Æthiopic, do not indifferently read *ōs* or *ō*, but indisputably *ō*. If *ōs* be the reading, it is evident that the following clauses of the verse *cannot* be grammatically connected *by a copulative*, but that the passage must be translated as the Unitarians translate it, “*He*, who was manifested in the flesh, *was justified, &c.*” But, in all the versions alluded to, the subsequent clauses *are* grammatically connected *by a copulative*, in the Syriac by *o*,

^u The antecedent here is *|||*, which is masculine. The relative *o* *oī* means simply *qui*, not necessarily *ille qui* as Wetstein seems to have supposed; and is more frequently so used than *o* alone.

in the Arabic by , and in the *Æthiopic* by Ø, that is, by the same letter *waw* in the different characters of the different languages expressive of the same conjunction *and*; so that the passage must unavoidably be rendered, “which “was manifested in the flesh, *and* was justified “in the Spirit, &c.”

But I may be reminded, that I have forgotten the Armenian version. I have not forgotten, but purposely omitted to mention, it: and that for this plain reason; because it reads neither ös or ö, but, in conjunction with the Byzantine text, θεος. For proof of this I refer to the edition published by Uscan at Amsterdam in 1666, the princeps editio, and to a subsequent one in duodecimo by another editor at the same place in 1698; all, except the octavo edition of 1668, (merely a republication of Uscan) ^x with which we are acquainted. Now in both of these the reading certainly is ωδ *God*. This blunder is not solely imputable to Griesbach. It seems to have been first made by

^x Marsh's Michaelis, vol. ii. part i. p. 103.

Kuster, who, I apprehend, attempted no new collation of the versions, but simply republished that of Mill. Mill however does *not* name the Armenian version in his note upon the passage; but Kuster *does*, probably inserting it by mistake from the hurry of transcription. Wetstein appears to have copied from Kuster, and Griesbach from Wetstein. Had Griesbach depended upon manuscript and not printed authority, it is presumed that he would have quoted it as such, precisely as in his note upon 1 John v. 7. But in which way soever the blunder be accounted for, the fact of the reading is incontrovertible: and it is equally incontrovertible, that the anxiety of accommodating their version to the Vulgate, which has been attributed to the Armenians, to Uscan in the seventeenth, as well as to Haytho, a king of Armenia, in the thirteenth, century, whatsoever effect it might have elsewhere produced, assuredly did not operate here. Of every version therefore thus quoted, Griesbach's statement is incorrect: for one, instead of reading ὅς or ὁ, reads Στος; three others, instead of necessarily reading ὅς, probably read ὁ;

and the remaining three, instead of indifferently reading $\ddot{\iota}\mathfrak{s}$ or $\dot{\iota}$, indisputably read $\dot{\iota}$.

I have been the more particular in my remarks upon this celebrated passage from Timothy, because it is one, in which the consequences, deducible from Griesbach's theory of the classification and comparison of manuscripts, are most conspicuous. He is deficient in the direct testimony of Fathers, and even upon his own statement but partially supported by the collateral one of versions ; yet he pronounces $\ddot{\iota}\mathfrak{s}$ to be the Alexandrine reading, principally influenced by the presumed authority of certain supposed Alexandrine manuscripts : then, annihilating the Western reading $\dot{\iota}$, which is, in his judgment, a mere corruption of $\ddot{\iota}\mathfrak{s}$, (the very reverse of Wetstein's argument,) he represents $\ddot{\iota}\mathfrak{s}$ as common to both the Alexandrine and Western texts, and thus establishes a preponderance of classes against the Byzantine. Yet even admitting his principle, but correcting his inaccuracy, ought we not to draw a very different conclusion ? Should we not rather say, that, because the Byzantine text, with an infinity of

manuscripts and Fathers, reads $\mathfrak{H}\varepsilon\sigma\varsigma$, and because eight (viz. 6, 10, 23, 31, 37, 39, 46, 47.) out of eleven Alexandrine manuscripts coincide with it, while only one *certainly* opposes it, the other two being doubtful, therefore the preponderance of classes is against the Western; and that $\mathfrak{H}\varepsilon\sigma\varsigma$, not \mathfrak{h} or $\mathfrak{h}\mathfrak{s}$, seems to be the genuine reading? I shall of course be understood as confining my observations solely to the doctrine and effects of Griesbach's classification. To discuss also the deductions of his conjectural criticism^y would be irrelevant to the subject before me.

^y To one point however I must be here permitted slightly to allude. Griesbach supposes that $O\Sigma$ was mistaken for $\Theta\Sigma$, because the transcriber knew that the passage was usually interpreted of God, the Word. “Nimirum $O\Sigma$ facile “transiit in $\Theta\Sigma$, cum librarii non ignorarent, locum hunc “vulgo de $\mathfrak{H}\varepsilon\omega\lambda\omega\gamma\omega$ intelligi.” But surely transcribers by profession (and such, before the invention of printing, were those who transcribed manuscripts) are never in the habit of reasoning upon the sense of what they copy. Ask a law-stationer of the present day, after he has engrossed the conveyance of an estate with a long description of the title, whether that title accrued by descent or purchase; and he will perhaps be puzzled to answer the question. A transcriber therefore, in the case under consideration, having

Upon the hypothesis therefore under consideration, which represents the Alexandrine text

his attention riveted to words and not to things, would be more likely, I apprehend, to commit an error by *omission* than by *addition*; to *overlook* the horizontal lines which distinguish $\Theta\Sigma$ from $O\Sigma$, than to *supply* them.

I cannot help adding another remark with respect to the particular reading of the manuscript A. Mill states, that at first he suspected the reading of $\Theta\sigma\sigma$ assigned to it; but that afterwards he clearly distinguished the ancient traces of the horizontal line which formed the Θ : “Verum postea perlungit attentius loco, lineolæ, quæ primam aciem fugerant, “ductus quosdam ac vestigia *satis certa* deprehendi, præsertim “ad partem sinistram.” Wetstein however conceives that Mill deceived himself, mistaking, for the horizontal line of the theta, that which belongs to an epsilon in a word on the opposite side of the leaf. Prolegomena, p. 22. But Woide maintains this to be impossible, because the line of the epsilon in question is not precisely *at the back* of the theta, but *a little below it*. Not. Cod. Alex. §. 87. The veracity of Mill, (to omit the testimony of others,) that he saw a line of this description, seems unimpeachable. Can it be deemed remarkable, that it should have disappeared, after so long a lapse of years, in a manuscript perpetually examined in this particular place and injuriously treated, when it is considered, that Griesbach admits the possibility of the evanescence even of whole letters in the Ephrem manuscript (sleeping quietly in the royal library at Paris without molestation) between the short period of Wetstein’s time and his own? “Immo vocabula non-

as the most ancient and most valuable, common prudence requires, that no manuscript be admitted into an alliance with that text, except upon the most indisputable proofs of affinity. If an improper one be incautiously ranked with it, the confusion introduced must be incalculable; for the single testimony of this manuscript will then be regarded as outweighing that of an hundred others belonging to the Byzantine class. And if it moreover happen to be supported by another of the Western, (no uncommon occurrence,) its reading, as far as the preponderance of classes is to be regarded, will be deemed extremely probable: if supported by one or two more of its own class and of the Western together, indisputable. “ *Quotquot enim ad eandem recensionem pertinent, testes inter se consentientes, pro unico haberi debent. Usu igitur venire potest ut duo tresve codices tantundem valeant, quantum alii cenen-*

“ *nulla, quæ ego legere haud potui, assecutus erat ille, sive armatis oculis ea perlustraverat, quod equidem haud feceram, sive literarum ductus, ut credibile est, inde a Wetstenii tempore magis evanuerint.*” Symb. Crit. vol. i. p. 6.

“ *tum* ^{z.}.” Indeed the principal use to be derived from the establishment of different texts, as laid down by Griesbach, is professedly the defence of readings, approved by critical conjecture, but discoverable in only a few manuscripts, against those of an almost innumerable crowd of later and inferior ones. “ *Præcipius vero recentis* sionum in criseos sacræ exercitio usus hic est, “ ut earum auctoritate lectiones bonas, sed in “ paucis libris superstites defendamus adversus “ juniorum et vulgarium codicum innumerabilis “ lem pæne turbam ^{a.}.” It seems evident then, that the arrangement of classes is not intended to supersede, but to act in subordination to, conjectural criticism. Thus we perceive in John vii. 8. the word *ουκ* substituted for *ουπω* (*εγω ουπω αναβαινω εις την έορτην ταυτην*) upon authority in this respect inferior; while in John i. 18. the word *Θεος* is *not* substituted for *υιος*, (*ο μονογονος υιος*) or even consigned to marginal probability, although countenanced by authority of the kind every way superior.

^z *Prolegomena*, p. 79.

^a *Symbolæ Criticæ*, vol. i. p. 122.

But how is this design of Griesbach, particularly in the Epistles of St. Paul, to be carried into full effect, if he be precluded from his appeal to the Alexandrine text by a defect of evidence? Or rather perhaps, when the appeal solely applies to manuscripts, from all evidence whatsoever? Yet this, if my statement and mode of reasoning be more accurate than his, appears to be the unavoidable result of my inquiry: for, if A and C are not Alexandrine, the class of the others, determined only by a comparison with them, falls to the ground instantly.

In all the preceding observations I have adopted, after Griesbach, the supposed existence of three texts at least; the Alexandrine, the Western, and the Byzantine: but I must add, that the existence of the Alexandrine seems to me very problematical. That there is a frequent diversity of readings between the Latin version and the received text is unquestionable; and that this diversity is sufficient to constitute a distinct classification of readings may fairly perhaps be presumed. That there are also many Greek manuscripts generally coinciding with

the Latin version (whether derived lineally or collaterally from the Greek original of that version, or from some other Greek copy or copies subsequently rendered conformable with it, I do not apprehend makes any great difference in the question) will, I doubt not, be readily granted. Nor will the argument be affected by the presumption, that the Latin version and its relatives are nothing more than illegitimate branches of an ancient Greek text; because, whatsoever credit we may attach to their peculiar readings, they nevertheless still afford us a separate classification: but that there exists an Alexandrine text, more valuable as well as more ancient than either the Byzantine or the Western, has in my judgment been never proved. There is certainly no manuscript to be referred to as containing any thing like a clear specimen of such a text. And what is the testimony of the Alexandrine Fathers? Do they all accord in appropriate readings of their own? Or do even two of them thus accord of any one century? They indeed often coincide with the readings of the Western text; but do they often

read against it? I do not mean simply against three or four Western manuscripts; but also against the Latin writers and the Latin versions^b. For it seems not sufficient to demon-

^b The possibility that manuscripts written in Alexandria might have been adapted to the Latin text, is thus stated by Michaelis in his remarks upon the manuscript A commonly called the Alexandrian: "I confess that I am of the same opinion; because the inquiry turns not so much on the Codex Alexandrinus as on the more ancient manuscript, of which this is a copy. For if this ancient manuscript latinized, the Cod. Alex. must do the same, in whatever country it was written: and since it is by no means necessary, that books constantly remain in the same country, and they may be transferred from one library to another, it is possible, that latinizing copies were brought from Italy or the west of Africa into Egypt or Greece; a faithful transcript therefore from any one of these would likewise latinize, though written in Constantinople, Greece, or Egypt." Vol. ii. part i, p. 196. The following is the note of Dr. Marsh: "The possibility that Greek manuscripts in Alexandria were altered from the Latin, no one can deny. Even so early as the time of Origen single alterations might have taken place; for the learned Father, in a passage quoted by Wetstein in his note to Matt. viii. 28. complains of erroneous readings *εν τοις ἑλληνικοις αντιγραφοις*, which clearly implies the use of manuscripts written in some other language than the Greek: and, as he spent some time in Rome, it is not impossible that he

strate, that Origen, or any other Alexandrine Father, has numerous variations from the Byzantine text: but also that these variations from the Byzantine do not coincide with the Western, that mighty rod of Aaron ever prepared to swallow the feebler rods of Egypt; nor even to shew, that they are occasionally unconnected as well with the Western as with the Byzantine, unless it can be proved, that their irregularities in this respect are constant and peculiar; not mere anomalies arising from accidental causes, and common to both the other texts. At present we can only presume upon the frequent recurrence of characteristical readings, until a collection of them be made and published from the joint writings of the Alexandrine Fathers. This however is a task which has never been attempted, although it seems to form an absolute preliminary to decision; and which, I apprehend, if ever undertaken, will at least prove as difficult in its accomplishment as hopeless in its effect.

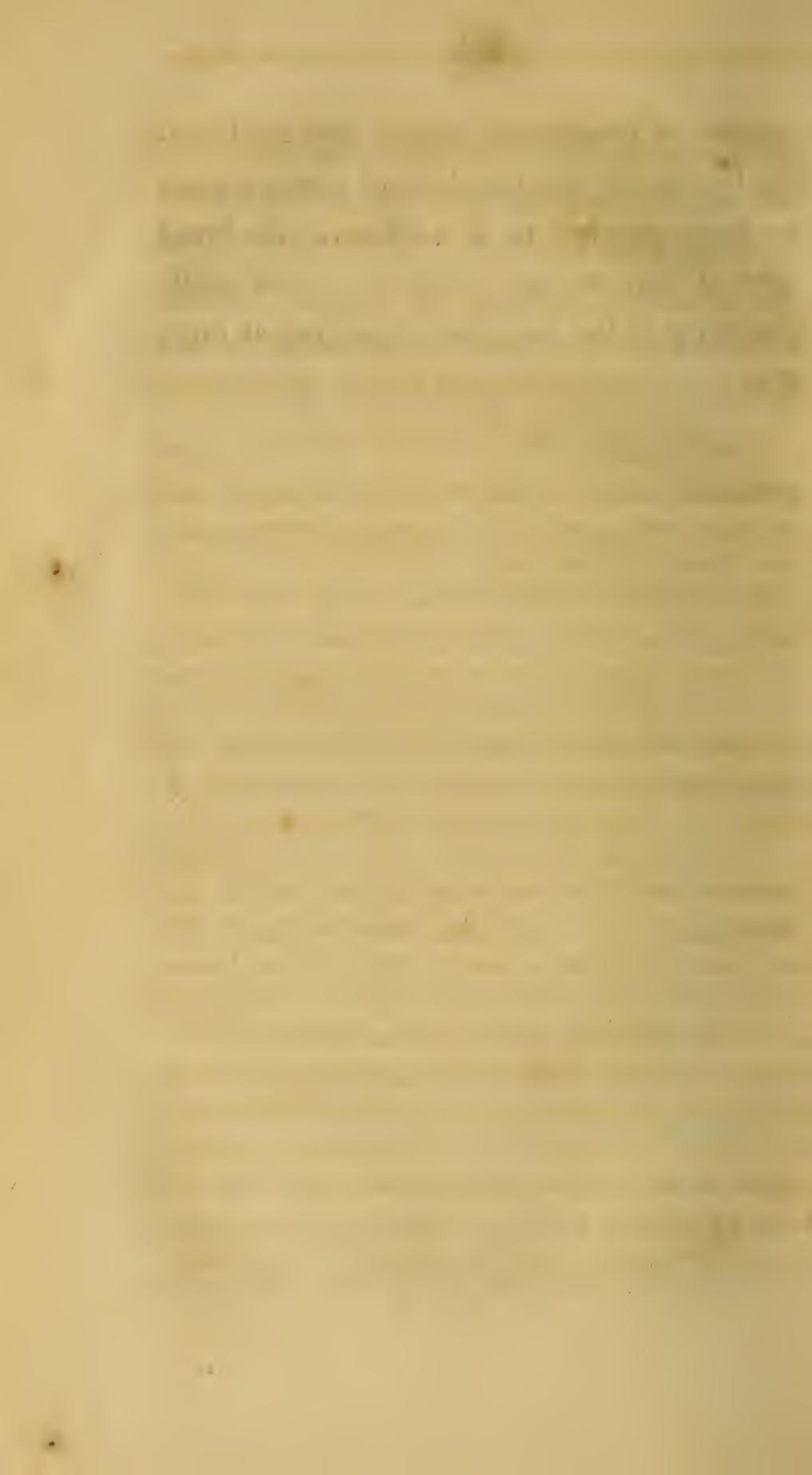
“ made use of the established version of a church, which at all
“ times maintained the highest authority.”

I am aware that the reflections which I make run counter to public prejudice, to the opinion of many whose literary talents conciliate my esteem, and whose critical acumen command my respect. But, in the republic of letters, no supremacy is admissible but that of truth ; and I flatter myself, that I possess the same claim to the candour of others, which Griesbach has to mine. I shall not therefore, I trust, be misconstrued as wishing unnecessarily to diminish the number of classes adopted by him, from an overweening fondness for any pre-conceived system of my own, to which his allotted number might be deemed inimical. On the other hand, I sincerely wish that it could be augmented, convinced that the rule of classification would afford no inconsiderable advantages to textual criticism, could it be in more instances satisfactorily exemplified. I have nevertheless censured what appears to me an important oversight in his argument; the presumption of five or six classes, but the investigation of only three, and that with the persuasion of as decisive an issue as if a perfect knowledge of the

whole had been attained: for I cannot admit the accuracy of that reasoning, which, from defective premises, attempts to draw complete conclusions. Instead of establishing five or six classes, I confess that I see not good ground for the admission of even three. I do not however deny, that these, or more than these, exist, because their existence is possible; but I contend, that it has not been sufficiently proved.

The idea of a classification of manuscripts on an extended scale is doubtless captivating, fraught with hope, and pregnant with promise: but the moment we commence its reduction to practice, difficulties start up on every side, and conjecture begins to supply the place of conviction. By an intricate and involved analysis we are tempted to exalt possibilities into probabilities, and probabilities into certainties; we raise class over class in our system, as children picture castle rising over castle in a stormy cloud, soon to be immerged in gloom and obscurity. But, although the prospect before us affords enough to satiate, there is, I fear, little in it to satisfy. We find ample scope for the sportive

gambols of imagination, but no very solid footing for the soberer exertions of reason: while we fancy ourselves to be walking in the broad light of day, we may prove to be but wildly wandering in the dark, and stumbling at every step.



APPENDIX.

*Readings of Origen alone, where the Manuscript
A agrees with the received Text.*

The Extracts are taken from the second Volume of the
Symbolæ Criticæ, and limited to passages in which nei-
ther Origen nor A is defective.

ROMANS i. 1. Χριστὸς Ιησοῦ for Ιησοῦς Χριστός. Ibid. ii.
=τι. Ibid. ὑμῖν χαρισμα for χαρισμα ὑμῖν. Ibid. 18. ὅτι
for γαρ. Ibid. 25. αλλαξάντες for μεταλλαξάντες. Ibid.
27. αρσενες for αρρενες. B D G Ed. ii. 8. κακία for
αδικία. Ibid. 9.+καὶ. Ibid.=τε. Ibid. 10.=δε D et
MSS. Ibid. 16. εν Χριστῷ Ιησοῦ for δια Ιησοῦ Χριστού. iii.
19. λαλεῖ for λεγει. Ibid. 21.=τε. Ibid. 25.=εις ενδειξιν
της δικαιοσύνης. Ibid. 30.=δ. v. 3. καυχωμενοι for καυχω-
μενδα Tert. Ibid. 5.+τε. Ibid. 7. μογις for μολις. Ibid.
+του. Ibid. 13.+ἥ before ἀμαρτία. Ibid. 17. βασιλευουστ
for βασιλευστσι. vi. 4.+καὶ συγενεστηκεν αυτῷ. vii. 7.=εργ-
μεν. viii. 3.=καὶ Hilar. Amb. Ambrst. Ibid. 11. δια το
εγοικουν αυτου πνευμα for δια το εγκυοντος αυτου πνευματος D
E F G Vulg. It. Ibid. 22. σεναζει for συσεναζει Vulg.
clar. Ambr. Pel. Ibid. 26. στεναγμος αλαλητοις ὑπερευ-
τυγχανει for ὑπερεντυγχανει στεναγμοις αλαλητοις. Ibid. 36.
πασαν for ὀλην. ix. 7. ὅσοι for ὅτε εισι. Ibid. παντως for
παντες. Ibid.+καὶ. Ibid. 12.=αυτη D clar. Aug.

Ambrst. Beda. Ibid. 13. καθαπερ for καθως. Ibid. 23. =και Vulg. Hier. Pel. Sedul. Fulg. Ibid. 33. =επ' αυτω * x. 4. + και προφητων Cyril. ** Ibid. 8. + ή γραφη D E F G Vulg. It. &c. Cyr. Ibid. 10. μεν for γαρ. xii. 14. τους εχθρες ήμων for τας διωκοντας ήμας. Ibid. 16. ύψηλοφρονευντες for τα ύψηλα φρονευντες. xiii. 2. οι ανθεσηκοτες for δι αντιτασσομενος. Ibid. ανθισανται for ανθεσηκεν. * Ibid. 9. ου φονευσεις, ου μοιχευσεις for ε μοιχευσεις, ε φονευσεις Clem. * Ibid. =ουκ επιθυμησεις Clem. Ibid. εν τω λογω τουτω for τουτω τω λογω D E F G. Ibid. 12. εκδυσαμενοι for αποδωμενα. Ibid. 13. ου for μη. Ibid. ου for μη a second time. xiv. 9. =και ανεργησεν F G Vulg. xvi. 20. =της ειρηνης. Ibid. 25. =και το κηρυγμα Ιησου Χριστου. Ibid. 26. + και της επιφανειας τω κυριων ήμων Ιησου Χριστου. Codd. ap. Hier. This addition occurs thrice.

i Corinthians i. 23. + Ιησου. ii. 2. μηδεν ειδεναι for ειδεναι τι. * Ibid. 5. ήμων for ύμων Clem. Mt. k. Ed. Ibid. ii. ως θδεις οιδεν for τις οιδεν. ** iii. 1. ύμιν λαλησαι for λαλησαι ύμιν Vulg. Chry. Cypr. Aug. Clemens. Ibid. =αδελφοι. Ibid. 6. ευξησεν for ηυξανεν. Ibid. ii. =αλλον. Ibid. 12. οικοδομει for εποικοδομει. iv. 19. τον πεφυσιωμενον for τον πεφυσιωμενων. v. 4. =ήμων Codd. Amb. Aug. Pel. Ibid. 13. εξωθεν for εξω. vi. 3. + ή. Ibid. 4. εξθδενωμενος for εξθδενημενος. Ibid. 19. =εν ύμιν. Ibid. ύπο for απο. vii. 5. επιχαρη ύμιν for πειραζη ύμας. Ibid. 7. =και. Ibid. 12. καγω for εγω. Ibid. + και. Ibid. 32. θεω for κυριω Vulg. Tert. Cypr. Hier. &c. viii. 13. κρεα for βρωμα. ix. 2. + και. Ibid. μου της for της εμης. Ibid. 14. διαζην for ζην. Ibid. 19. + αυτων. ** Ibid. 22. κερδησω for σωσω Clem. Tert. Aug. Hier. x. ii. συνεβαινεν for συνεβαινον. Ibid. 17. + και. Ibid. 32. =και ελλησι. xi. 4. ευχομενος for προσευχομενος. Ibid. 25. εαν for αν. Ibid. 29. + εις. Ibid. =έαν-

τω. xii. 8. + θεου. Ibid. 11. ταυτα δε παντα for παντα δε ταυτα. Ibid.=το D F. Ibid. χωρηγεν for διαιρουν. Ibid. =ιδια D F G Vulg. It. Ambr. Hil. Ambrst. Ib. 18. εθετο ο θεος for ο θεος εθετο. Ibid.=εν. Ibid. 25. μηδαμως for μη. Ibid. 26. ει for ειτε. F G Vulg. It. Ambr. Pel. Beda. Ibid. και ει for ειτε. Ibid. μελος εν for εν μελος. xiii. 1. η for και. Ibid. 2. παντα τα μυσηρια for τα μυσηρια παντα. Ibid. 12. δι' εσοπτρε και for δι' εσοπτρε. Ibid. 13. τα τρια παντα before πισις ελπις αγαπη instead of after. xiv. 8. εδεις for τις. Ibid. παρασκευαζεται for παρασκευασεται. Ibid. 21.=ότι. xv. 6.=εξ. Ibid. 12. εκ νεκρων οτι for οτι εκ νεκρων. Ibid. 20. εγηγερται Χριστος for Χριστος εγηγερται. Ibid. 28. αυτω τα παντα ύποταγη for ύποταγη αυτω τα παντα. Ibid.=και D E G It. Hil. Hier. Victor. Ibid. 51.=μεν D Clar. germ.

2 Corinthians i. 7. οιδαμεν γαρ for ειδοτες. Ibid. 7.=ότι. Ibid. 12. τετο γαρ εστι το καυχημα ήμων for η γαρ καυχησις ήμων αυτη εσιν. Ibid.=ήμων. iii. 16. + τις. iv. 10.=και. xii. 9. ειπεν for ειρηκεν. xiii. 3. ει for επαι.

Galatians i. 4. ἀμαρτωλων for ἀμαρτιων. ii. 12. Ιακωβες for τινας απο Ιακωβος. iii. 3. αρξαμενοι for εναρξαμενοι. ** Ibid. 19. ετεθη for προσετεθη D F G Vulg. It. Patres Latin. Clem. iv. 1. ἐως for εφ' οσον χρονον ο. Ibid. 27. ως γεγραπται for γεγραπται γαρ. v. 2. ουδεν ύμας for ύμας ουδεν. Ibid. 16. μη for ου μη. Ibid. επιτελειν for τελειν Ibid. 17. μεν for γαρ. Ibid. 19. μοιχειαι πορνειαι &c. for μοιχεια πορνεια &c. Ibid.=ακαδαρσια. Ibid. 25. πνευματι ζωμεν for ζωμεν πνευματι. ** vi. 8.=έαυτου Cyril. Aug. Cassiod.

Ephesians i. 4. + εις το before ειναι. Ibid. 5.=Ιησου. Ibid. 17. + του θεου. Ibid. 21. θρονων for δυναμεως. ii. 2. ύπο for κατα. Ibid. 3. ημεδα for ημεν. Ibid. 6. + ήμας. Ibid. 12. αλλοτριοι for απολλωτριωμενοι. Ibid. του θεου for της επαγγελιας. iii. 10.=νυν F G Vulg. clar. Boern. Tert.

Aug. &c. iv. 14. = της. Ibid. 27. δωτε for διδοτε. v. 2. ἑαυτον παρεδωκεν for παρεδωκεν ἑαυτον. Ibid. = προσφοραν και. Ibid. 25. ως for καθως. Ibid. ηγαπησε. Ibid. 31. ἐνεκεν for αντι. Ibid. = αυτου D G Vulg. It. Tert. Cypr. Hier.

Philippians ii. 7. ανθρωπου for ανθρωπων. Ibid. 13. αυτος for ὁ θεος. Ibid. ἡμιν for ὑμιν. iii. 14. των οπισθεν for τα μεν οπισω. Ibid. 19. = ὁ before θεος. Ibid. 20. δε for γαρ ** Vulg. It. Patres Latin. Clem. Chrys. Ibid. 21. = τω σωματι.

Colossians i. 16. = εν αυτω. Ibid. + ειτε added twice. Ibid. = τα before εν τοις D E F G Vulg. It. Ibid. + τα before εν της γης Vulg. It. ** Ib. 20. = δι' αυτου D F G Vulg. It. Patr. Lat. Chrys. Cyr. Ibid. 24. αναπληρω for ανταναπληρω F G. Ibid. παθηματων for θλιψεων. ii. 3. = παντες. Ibid. 9. εις ον for εν αυτω. Ibid. 11. = ἡμων after σαρκος. ** Ibid. = του σωματος των ἀμαρτιων. Tert. Cypr. Cyr. Ibid. 14. ηρεν for ηρκεν D G. Ibid. 15. θριαμβευσας εν τω ξυλῳ for θριαμβευσας αυτους εν αυτω. iii. 5. + ασελγειαν. Ibid. 9. εκδυσαμενοι for απεκδυσαμενοι.

1 Thessalonians ii. 7. = αλλ'. Ibid. 14. τα αυτα for ταυτα F G multi MSS. Chrys. iv. 13. ως for καθως. v. 19. ου σθεννυται for μη σθεννυτε. Ibid. 23. ὁ δε θεος for αυτος δε ὁ θεος. Ibid. = της ειρηνης.

2 Thessalonians ii. 2. = ταχεως. Ibid. δια λογου μητε δια πνευματος for πνευματος μητε δια λογου.

1 Timothy i. 15. Ιησους Χριστος for Χριστος Ιησους. ii. 9. κοσμιως for κοσμιω D F G. Ibid. 15. επαν μεινη εν for εαν μεινωσιν εν. v. 9. εστω for καταλεγεσθω. vi. 8. διατροφην for διατροφας D F G clar. Ibid. 10. = εστιν. Ibid. 17. ύψηλα φρονειν for ύψηλοφρονειν. Ibid. = ἡμιν. Ibid. παντα πλουσιως for πλουσιως παντα D E multi MSS. Vulg. clar. germ. Pel. Ibid. 18. αγαθης for καλοις. Ibid. 21. εθαυμαγησαν for ηστοχησαν.

2 Timothy i. 3. + μου D E Vulg. clar. germ. Am-

brst. Pel. Cassiod. Ibid. 10. κυρίου for σωτηρος. Ibid. 16. ὁ κυρίος ἐλεος for ἐλεος ὁ κυρίος. Ibid. 17. σπουδαιώς for σπουδαιωτέρον D F G. ii. 21. = από τοιτων. iii. II. επανον for μοι εγενετο. iv. 2. παρακαλεσον for επιτιμησον παρακαλεσον F G Vulg. It. Ambrst. Pel. Aug. Ambr.

Titus i. 15. γαρ for δε. Ibid. επει for αλλα.

Philemon 14. = ὡς. 199.

Inconstant Readings of Origen alone, where A agrees with the received Text.

Romans i. 3. + το before κατα σαρκα. Ibid. 5. + την.
 * Ibid. 23. ηλλαξαντο for ηλλαξαν. Cyr. Mt. g. k. 9. 3. Theod. Theophyl. ** ii. 5. + και D multi MSS. Martin papa. Theodul. Cyr. ΟΕc. Chrys. Ibid. δικαιοσυνης for δικαιοκρισιας. Ibid. 14. δε for γαρ. G Boern. utrumque. Ibid. οι τοιουτοι for ούτοι G Vulg. It. Ibid. 15. το βουλημα for το εργον. Ibid. μαρτυρουσης for συμμαρτυρουσης. iii. 2. πρωτοι for πρωτον. Ibid 25. αίματι αυτου for αυτου αίματι. v. 8. οντων των ἀμαρτωλων ήμων for ἀμαρτωλων οντων ήμων. ** Ibid. 13. γαρ for δε Germ. Cyr. Ibid. 17. = της δωρεας Aug. Beda. Ibid. λαβοντες for λαμβανοντες. Ibid. βασιλευουσι for βασιλευσουσι. Ibid. Χριστου Ιησου for Ιησου Χριστου. vii. 9. = της. viii. 8. γωντες for οντες. Ibid. 13. της σαρκος for του σωματος D E F G Vulg. It. Tert. Patr. Latini. Ibid. 15. = παλιν. Ibid. 18. αποκαλυπτεσθαι for αποκαλυφθηναι. * Ibid. 28. + το before αγαδον multi MSS. Mt. b. al. 5. Theophyl. Clem. Ibid. 29. + της δοξης. Ibid. 30. = τουτους. ix. II. μηδεπω for μηπω. Ibid. + μητε before γεννηθεντων. Ibid. μητε for μηδε. Ibid. 12. + αυτη D clar. germ. harl. Aug. Ambrst. Beda. Ibid. ελαττον for ελασσονι. Ibid. 13. καθαπερ for καθως. Ibid. 18.

† ὁ θεος. Ib. 20. = ω. Ib. 21. = σκευος εις τιμην for εις τιμην σκευος. * x. 4. πληρωμα for τελος Clem. once. Ib. 6. = εν τη καρδιᾳ σου. Ib. = τον. Ib. 8. + σφοδρα. xii. 11. εκεινων for αυτων. Ib. = ἡ. xiii. 7. τω το φοβον το φοβον before instead of after τω το τελος το τελος. Ib. 9. τω λογω τουτω for τουτω τω λογω D E F G. ** Ib. = εν G Vulg. It. Patr. Lat. Clem. xv. 19. = και κυκλω. Ib. έως for μεχρι.

1 Corinthians i. 5. σοφια for γνωσει. Ib. 21. + αυτω. Ib. 26. δε for γαρ. ** Ib. 30. και δικαιοσυνη for δικαιοσυνη τε F G Cyr. Chrys. Ib. = και ἀγιασμος. Ib. παρα for απο. ii. 2. + εγω. ** Ib. 4. ωεδοι for ωεδοις Ath. It. Ambrst. Lev. Ambr. Sedul. ** Ib. = ανθρωπινης D E F G Vulg. MS. It. Patr. Lat. Ath. Cyr. Ib. εν αποδειξει δε μαλλον for αλλ' εν αποδειξει. Ib. των λογων for λογοις. Ib. 7. δικαιων for ήμων. Ib. 8. τουτου του αιωνος for του αιωνος τουτου. Ib. Χριστον for κυριον. Ib. 9. = α. Ib. οιδε for ειδε. Ib. 11. = του ανθρωπου F G Boern. Hil. Ambr. Vigil. Ib. + ενοικουν. Ib. 12. απο for ύπο. Ib. 13. ωνευματικα ωνευματικοις for ωνευματικοις ωνευματικα. Ib. 14. εστιν αυτω for αυτω εστιν. iii. 3. σαρκινοι for σαρκικοι D F G. Ib. 15. = δε. Ib. 19. = τουτου. iv. 1. + των. Ib. 11. = και. Ib. 13. = του. v. 5. = Ιησου Tert. Hilar. Ib. 8. ου for μη. Ib. = εν. Ib. δε for μηδε. vii. 5. εαν μητι for ει μητι αν. Ib. συμφωνιας for συμφωνου. Ib. 34. πνευματι και σωματι for σωματι και πνευματι. Ib. 39. = ο before the second ανηρ. Ib. χρονον δ ανηρ αυτης ζη for χρονον ζη ὁ ανηρ αυτης. viii. 5. θεοι λεγομενοι for λεγομενοι θεοι. ** Ib. 6. = και ήμεις εις αυτον Clem. ut videtur Cassiod. Ib. 8. περισσευομεθα for περισσευομενη. Ib. 11. + ὁ before Χριστος. ix. 9. εν τω νομῳ γεγραπται for εν γαρ τω μωσεως νομῳ γεγραπται D E F G It. ** Ib. 22. ωντας for ωντως τινας D E F G Vulg. It. Tert. Hier. Patr. Lat. Clem. Ib. 27. και δουλαγωγω

το σωμα for το σωμα και δουλαγωγω. x. 4. πετρα δε for η δη πετρα. Ib.=δ. Ib. 11. δι' ήμας for προς νουθεσιαν ήμων. Ib. 12. ο στηκων for ο δοκων εσταναι in MSS. Ib. 13.=ός. Ib. 21. κυριου τραπεζης for τραπεζης κυριου. Ib. 31.=τι. Ib.=παντα. xi. 28. έκαστος for ανδρωπος. Ib. εσθιετω εκ του αρτου for εκ του αρτου εσθιετω. xii. 8.+της. ** Ib. 9.=δε D E F G Vulg. It. Tert. Hilar. Ambrst. alii. Clem. Ib. 9. αλλω for έτερω. Ib. 26. συνδοξαζεται for συγκαιρει. ** Ib. 27. μελους for μερους D Vulg. clar. germ. Ambrst. Pel. Ambr. Aug. Beda. Cyril. Ib. 31.=τα. xiii. 2. πιστιν πασαν for πασαν την πιστιν. Ib. 9.=γαρ. Ib. 10. εαν for οταν. Ib. 12. κατοπτρου for εσοπτρου. Ib. 12. αινιγματος for εν αινιγματι. xiv. 32.+δε. xv. 25. έως for αχρις. Ib.=παντας. Ib.=τους before ποδας. Ib. 28. γενηται for γ. Ib.=και αυτος ο. Ib. 35. ερει δε for αλλ' ερει τις. Ib. οι νεκροι εγειρονται for εγειρονται οι νεκροι. Ib. και ποιω for ποιω δε. Ib. 38. γαρ for δε. Ib. 42.=των. Ib. 50. δυναται for δυνανται. Ib.=κληρονομει.

2 Corinthians i. 5.=εις ήμας. Ib.=δια Χριστου. ii. 7. μηποτε for μηπως. Ib. 15.+εν παντι τοπω Hilar. Aug. σαρε. Ib. 16.=τω θεω. Ib.=οσμη. iii. 6.+ειναι. Ib. 15.=αυτων. Ib. 16.+τον before κυριου. Ib. 18.+του before κυριε. Ib.+και. Ib.+εις. iv. 4. ων for εν οις ο. Ib. οντων for των. Ib. καταυγασαγ for αυγασαγ D E. Ib. 6.=προς. Ib. 7.=τον before θησαυρον. Ib. λαμψη η ύπερβολη της δυναμεως του θεου for η ύπερβολη της δυναμεως η του θεου. xii. 7. κολαφιση for κολαφιζη. xiii. 4. ει γαρ for και γαρ ει. Ib. απεδανεγ for εσταυρωθη.

Galatians i. 4. απο for εκ. ii. 19.+τω. Ib. 20.=δε. iv. 1. μηδεν for οδεν. Ib. 16. ύμιν for ύμων. Ib. ύμιν αληθευων for αληθευων ύμιν. Ib. 21. τον νομον αναγινωσκοντες for ύπο νομον θελοντες ειναι. ** Ib. αναγινωσκετε for ακουετε B D E F G Vulg. It. Hier. Ambr. Ambrst. Beda. Cyr. Ib. 23.

καὶ for *αλλα.* v. 8. = *οὐκ* D. Codd. Lat. ap. Hier. et Seldul. clar. germ. Ib. 22. *χαρα* ειρηνη *αγαπη* for *αγαπη* *χαρα* ειρηνη. Ib. 22. *καρποι* for *καρπος.* vi. 8. *καὶ* for *δε.* Ib. 14. = *ήμων.* Ib. *η* for *ειμη.* Ib. *Χριστου* Ιησου for Ιησου *Χριστου.*

Ephesians i. 21. *τουτῷ τῷ αιωνι* for *τῷ αιωνι τουτῷ.* ii. 2. *ενεργουντος νῦν* for *νῦν ενεργουντος.* Ib. 7. *Χρηστοτητος* for *χαριτος.* Ib. 20. *οικοδομηθεντες* for *εποικοδομηθεντες.* Ib. *των* before *προφητων.* Ib. + *λιθου* D E F G Vulg. It. Tert. alii. Ib. = *αυτου.* Ib. + *του κυριου ήμων.* iii. 5. *όπερ* for *δ.* Ib. = *εν πνευματι.* iv. 9. = *μερη* D E F G It. Tert. Lucif. Hilar. Ambrst. Hier. Ib. 10. *ούτος* for *αυτος.* ** Ib. 13. = *οι* before *παντες* D F G Clem. Ib. + *το* before *μετρου.* Ib. + *της* before *ήλικιας.* Ib. + *του σωματος* Hilar. semel. Ib. 14. = *νηπιοι.* Ib. *εν τῇ μεθοδειᾳ* for *εν πανουργιᾳ προς την μεθοδειαν.* Ib. *επι την κυβειαν* for *εν τῇ κυβειᾳ.* Ib. *του πλανους* for *την πλανης.* Ib. 27. *πονηρω* for *διαβολω.*

Philippians i. 23. *καλλιον αναλυσαι* for *την επιθυμιαν εχω εις το αναλυσαι.* Ib. = *γαρ* D E F G Vulg. It. Aug. Pel. Cassiod. Beda. ii. 10. + *χριστου.* iii. 20. *ήμων* for *ήμων.*

Colossians i. 16. *εκτισται* for *εκτισθη.* Ib. = *τα* before *όρατα* and *αορατα.* Ib. *τῷ ουρανῷ* for *τοις ουρανοις.* Ib. = *τα* before *παντα.* Ib. = *καὶ* after *όρατα.* Ib. 20. *τατε εν τῇ γῇ καὶ τα εν τοις ουρανοις* for *ειτε τα επι της γης ειτε τα εν τοις ουρανοις.* ** Ib. = *δι' αυτου* D F G Vulg. It. Patr. Lat. Cyr. Ib. = *του σταυρου.* ii. 3. + *καὶ.* ** Ib. = *της* before *γνωσεως* D. Clem. semel. Ib. 8. = *των.* Ib. 14. = *καθ' ήμων.* Ib. 16. *κρινετω τις ύμας* for *τις ύμας κρινετω.* Ib. *καὶ* for *η.* Ib. 21. *μη* twice for *μηδε* Ambr. Aug. Ambrst. iii. 4. *δ* before *Χριστος.* Ib. + *τη.* Ib. 10. = *αυτον.* Ib. *ενδυσμενοι* for *ενδυσαμενοι.* iv. 6. *αποκρινασθαι* for *αποκρινεσθαι.*

i Thessalonians ii. 7. *εαν* for *αν* D E F in Wetstein.

G. Ib. 14. δε for γαρ. Ib.=αδελφοι. Ib. και ὑμεις επαδετε for επαδετε και ὑμεις. Ib. 15.=Ιησουν. Ib. 16. ή οργη επ' αυτους for επ' αυτους ή οργη. iv. 15.=εν in MSS. Ib. 16. +του before θεου. Ib. αγγελου for αρχαγγελου. v. 22. =απο. Ib. 23. τυρηθειη εν τη—Χριστου for εν τη—Χριστου τηρηθειη.

2 Thessalonians ii. 3. ανομιας for ἀμαρτιας Tert. Ib, +και. Ib. 4. επαιρομενος for ὑπεραιρομενος F G. Ib.=λεγομενον. Ib. 8.+θεος after κυριος. Ib. 9.+του before ψευδους. ** Ib. 12.=εν D F G Vulg. It. Patr. Lat. Cyr.

1 Timothy ii. 1.+ὑμας. Ib.=παντων F G Boern. Ib. 8. τους ανδρας προσευχεσθαι for προσευχεσθαι τους ανδρας D F G Vulg. in Wetstein. Ib. ὁσιας for ὁσιους. Ib. διαλογισμων for διαλογισμος FG multi MSS. Mt. 1. Boern. Hier. Ib. 9.=τας before γυναικας D F G. iii. 15.+σε D Vulg. clar. Ambrst. Ib. κυριε for θεε. Ib. ὁς for ἡτις. ** iv. 1. ωλανης for ωλανοις multi MSS. Vulg. Ambr. Pel. Clem. Ath. Cyril. Ib. 2. οικειαν for ιδιαν. Ib.+ὑγιους. Ib. 10. +και.

2 Timothy ii. 21. τιμης for εις τιμην. iii. 16. ουσα for και. Ib.+εστι. iv. 4. αποστρεφοντες αυτην for την ακοην αποστρεφοντες.

Titus iii. 3.=ποτε. Ib. ανοητοις απειδεις for απειδεις ανοητοι. Ib.=πλανωμενοι. Ib.+πολλαις και. Ib. 5.+του. Ib. =αγιου. 245 Constant 199

Inconstant 245

444

To these the following eleven should be added, which were accidentally omitted in the calculation.

Constant. ** 1 Cor. ii. 27. καταισχυνη τας σοφες transposed D Vulg. clar. germ. Cyr. Ib. 28.=του κοσμου. Ib. 29. ινα for οπως. iii. 11. Χριστος Ιησους for Ιησους

Χριστος D E Vulg. clar. germ. Patr. Lat. x. 2. μωσην
for μωσην F G alii. Patr. xii. 6. και for ὁ δε.

Galatians * * iv. 26. = παντων D E F G Vulg. It.
Tert. Ambrst. alii. Isidor. Cyr.

Colossians * iii. 5. = ὑμων Clem.

Inconstant. I Corinthians * * xv. 47. = κυριος D E F
G Vulg. It. Patr. Lat. Ath. Cyr. Isidor. ** Ib. 55. κεν-
τρον and κενος transposed. Vulg. Tert. Hier. alii. Ath.
Cyr.

I Thessalonians * * ii. 7. νηπιοι for ηπιοι D F G Vulg.
It. Ambrst. Pel. Aug. alii. Clem. Cyr.

The whole number of the *Constant* readings will
then amount to 207, and of the *Inconstant* to 248; of
both, to 455.

N. B. A single asterisk * denotes a passage in
which Origen agrees with one or more Alexandrine
writers; and two asterisks * * denote, when he *agrees*
not only with one or two Alexandrine writers, but also
with the *Western text*.

*Agreements of A with Origen, where the re-
ceived Text reads alone.*

Romans * * i. 19. ὁ θεος γαρ for ὁ γαρ θεος D E G
Ath. * Ib. 27. αρρενες εν αρρεσι for αρτενες εν αρτεσι 17.
al. 6. Clem. Theod. ii. 8. οργη και θυμος for θυμος και οργη
D E G Vulg. It. Patres Lat. * Ib. 14. ποιωσι for ποιη
47, 67, 73. al. 2. Mt. b. Clem. viii. 26. = ὑπερ ημων
D F G clar. Boern. ** Ib. 36. ἐνεκεν for ἐνεκα F G
Clem. ix. 11. φαυλον for κακον. Ib. προθεσις τε θεε for
τε θεε προθεσις D E F G Vulg. It. Ib. 19. + γαρ D E
F G Vulg. It. Patr. Lat. Ib. 33. = πας D E F G It. Patr.

Lat. xi. 22. *αποτομια* for *αποτομιαν*. xiii. 7. = 8^η D. Vulg. MS. tol. Cypr. Cassiod. Ruf. * * Ib. 8. *αλληλες αγαπαν* for *αγαπαν* *αλληλους* D F G Vulg. It. Patr. Lat. Cyr. * * Ib. 9. = ου *ψευδομαρτυρησεις* D E F G Vulg. MS. It. Clem. Cyr. Patr. Lat. Ib. *σεαυτον* for *έαυτον* D E alii.

1 Corinthians i. 2. = *ημων* Tert. Ambrst. Pelag. ii. 15. = *μεν* D F G Vulg. It. Patr. Lat. v. 7. *ετυδη* for *εθυδη* D E F I multi MS. * * vi. 19. *τα σωματα* for *το σωμα* Pseudo Ath. Cyril. Vulg. Hier. Aug. Ambrst. * * vii. 39. = *νομω* D. clar. germ. harl. tol. Vulg. Patr. Lat. Clem. viii. 5. = *της* D E F G Cyr. ix. 1. *ουκ ειμι ελευθερος*; *ουκ ειμι αποσολος*; for *ουκ ειμι αποσολος*; *ουκ ειμι ελευθερος* flor. Vulg. Tert. Ambrst. Aug. Pel. Cassiod. Beda. Ib. = *Χριστον* Vulg. MS. Ambrst. Ib. 22. = *ως* Vulg. clar. germ. Patr. Lat. xiv. 8. *σαλπιγξ φωνη* for *φωνη σαλπιγξ* unnoticed by Griesbach in his notes to the New Test. Ib. 38. *αγγοειτο* for *αγγοειτω* D F G clar. germ. * * xv. 6. *ωλαιονες* for *ωλειους* D E F G Cyril. Ib. 7. *επειτα* for *ειτα* F G. Ib. 12. *εν ύμιν τινες* for *τινες εν ύμιν* unnoticed by Griesbach in his notes on the New Test. * * Ib. 20. = *εγενετο* D E F G Vulg. It. Patr. Lat. Cyr. Ib. 21. = *ο* D. * * Ib. 29. *αντων* for *των νεκρων* D E F G Vulg. It. Ambrst. Pel. Beda. Isidor. Ib. 31. *ήμετεραν* for *ύμετεραν*.

2 Corinthians iii. 15. + *αν* after *ήνικα*.

Galatians i. 4. *περι* for *ὑπερ* D E F G Boern.

Ephesians ii. 20. *Χριστου Ιησου* for *Ιησου Χριστου* unnoticed in New Test. v. 14. *εγειρε* for *εγειρω* D E F G. * Ib. 25. = *έαυτων* Clem. semel. Cyr. Chrys.

Philippians ii. 11. *εξομολογησεται* for *εξομολογησηται* F G alii. iii. 10. *συμμορφιζομενος* for *συμμορφουμενος* D 17, 71, 67. Two MSS. of Origen read *συμμορφιζομενος*, and two others *συμμορφουμενος*.

1 Thessalonians ii. 15. = ἰδιους D E F G Vulg. It. Tert. Pel. Ambrst. iv. 13. θελομεν for θελω D E F G Vulg. It. Patr. Lat. Ib. κοιμωμενων for κεκοιμωμενων.

2 Thessalonians ii. 2. μηδε for μητε unnoticed in New Test. Ib. κυριου for χριστου D E F G Vulg. It. Patr. Lat. ** Ib. 4. = ως θεον D Vulg. clar. germ. Patr. Lat. Cyr. Ib. 6. αυτε for ἐαυτε. Ib. 10. = της F G 71, 73, 80.

1 Timothy iii. 2. νηφαλιον for νηφαλεον D alii. vi. 17. επι for εν D F G alii. Ib. = τω ζωντι G alii Vulg. MS. harl. tol. Hier. Ib. παντα ωλουσιως for ωλουσιως παντα D E alii Vulg. clar. germ. Pel.

2 Timothy iii. 12. ζην ευσεβως for ευσεβως ζην. 53

Agreements of A with Origen, where Origen reads inconstantly, agreeing both with A and with the received Text.

Romans ** vii. 14. δε for γαρ D E Hil. Ruf. Ambr. Aug. semel Beda. Cyr. viii. 28. + ὁ θεος. ix. 19. μοι εν for ουν μοι.

1 Corinthians ** ii. 11. = ανθρωπων Ath. Cyr. Vigil. taps. * iv. 13. δισφημουμενοι for βλασφημουμενοι Clem. Cyril. v. 4. = Χριστου D Vulg. clar. Ambrst. Hilar. Aug. Ambr. Pel. Ib. 5. = ήμων F G Vulg. Boern. Sed. Ambr. Pel. Ambrst. Ib. + Χριστου D E F G Vulg. It. Ambrst. Sed. Ambr. Pel. vii. 3. = δε Vulg. MS. Cypr. alii. ** Ib. 39. = αυτης Vulg. MS. Vig. taps. Cyr. * viii. 8. παραστησι for παριστησι Clem. Ath. x. 4. = αυτο. ** Ib. 11. = παντα Cyr. Pacian. xii. 31. μειζονα for κρειττονα. Vulg. Hier. xiii. 10. = τοτε D F G Vulg. It. Ambrst. Aug. alii. xv. 25. = αν D E F G MSS. alii. Ib. + αυτου E Boern. harl. Tert. Vict. alii. Ib. 38.

διδωσιν αυτῷ for αυτῷ διδωσιν unnoticed by Griesbach in New Test.

2 Corinthians iii. 18. μεταμορφουμένοι for μεταμορφουμένα unnoticed in New Test. iv. 6. = Ιησού Tert.

Galatians i. 4. αιωνος τῷ ενεσωτος for τῷ ενεσωτος αιωνος.

Ephesians ii. 3. φυσει τεκνα for τεκνα φυσει D E F G Vulg. It. Patr. Lat. Ib. 7. το ὑπερβαλλον πλουτος for τον ὑπερβαλοντα πλουτον D F G. ** vi. 12. = του αιωνος D F G Vulg. It. Patr. Lat. Clem. Ath.

2 Thessalonians ii. 8. αγελει for αναλωσει D F. Ibid. 10. = εν D F G Vulg. It. Tert. Aug. Ambrst. alii. Ibid. 11. ωεμπει for ωεμψει D F G Vulg. MS. Ambrst. Ibid. 12. ἀπαντες for ωαντες.

1 Timothy ii. 9. και for η before χρυσιω D F G clar.



Agreements of A C with Origen, where the received Text reads alone.

** Romans i. 16. = του Χριστου A B C D E G Vulg. It. Cyr. Ibid. 24. = και A B C 17, 31, 47, 76. Vulg. ** iii. 22. = και επι ωαντας A B C Codd. Lat. Aug. Clem. Cyr. * Ibid. 30. ειπερ for επειπερ A C, Clem. Cyr. ** Ibid. 31. ιστανομεν for ιστωμεν A B C F οτανομεν G Cyr. vi. 12. = αυτη εν A B C 4, 39, 47, 67, 80. Vulg. Hier. Aug. &c. ** viii. 38. ουτε ενεστωτα ουτε μελλοντα ουτε δυναμεις for ουτε δυναμεις ουτε ενεστωτα ουτε μελλοντα A B C D E F G Boern. Hilar. Hier. Aug. Pel. Ambr. Fulg. Cyr. xi. 21. φεισεται for φεισηται A C D F G al. 45. Mt. a. al. 8. Chrys. Aug. Ruf. ** xiv. 9. = και A C D E F G 17, 73, 74, 76. al. 9. Vulg. Boern. Cyr. Ibid. 21. = η σκανδαλιζεται η ασθενει A C 67.

Orig. *huc usque tantum excitans versum.* Ruf. Aug. semel.

** I Corinthians i. 23. *εθνεσι* for ἑλλησι A B C D E F G I 5, 10, 17, 23, 31, 37, 46, 71, 73, 80. Vulg. It. Patr. Lat. Ath. Cyr. ** ii. 2. = *του* A B C D E F G 5, 10, 37, 46, 71, 73, 74. These MSS. also have *ου εκρινα τι ειδενα*, but Origen has *εκρινα μηδεν ειδενα*. Cyr. Ibid. 3. *καγω* for *και εγω* A C 37, 39, 46, 71, 73, 74. Mt. d. k. ** Ibid. 7. *θεος σοφιαν* for *σοφιαν θεος* A B C D E F G 37, 46, 74, 80. Mt. k. f. 19. Vulg. It. Patr. Lat. Clem. Cyr. ** Ibid. 13. = *αγιου* A B C D F G 17, 67, 71, 80. Vulg. It. Patr. Lat. Cyr. ** iii. 1. *καγω* for *και εγω* A C D F G 17, 46, 73, 80. alii Mt. f. Clem. ** Ibid. *σαρκινοις* for *σαρκικοις* A B C D 67, 71. Clem. ** Ib. 3. = *και διχοσασια* A C 23, 46, 57, 71, 74. Vulg. Hier. Aug. Ambr. Clem. ** vii. 3. *οφειλην* for *οφειλομενην ευνοιαν* A B C D E F G 6, 17, 46, 67, 71. Vulg. It. Tert. Cypr. Ambrst. cæterique Latini. Clem. ** Ibid. 5. = *τη νηστεια και* A B C D E F G 9, 10, 17, 29, 46, 47, 67, 73. Vulg. It. Cypr. Ambrst. Pel. Hier. Aug. Ambr. Clem. Cyr. ** Ibid. *σκολασητε* for *σκολαζητε* A B C D E F G 39, 46, 73, 74, 80. Dion. Isid. ** Ib. *ητε* for *συνερχεσθε* A B C D E F G Boern. Aug. Clem. Cyr. ** Ib. 7. *δε* for *γαρ* A C D F G 17, 23, 39, 46. It. Tert. Cypr. Hil. Ambrst. Pel. Ambr. Aug. Cyr. ** Ibid. *εχει χαρισμα* for *χαρισμα εχει* A B C D E F G. It. Cypr. Clem. Cyr. ix. 8. *η και ο νομος ταυτα ου λεγει* for *η ουχι ο νομος ταυτα λεγει* A B C D E 46. Vulg. clar. Ambrst. Aug. ** Ibid. 10. *οφειλει επ ελπιδι* for *επ ελπιδι οφειλει* A B C 17, 31, 37, 46, 80. Vulg. Aug. Pel. Beda. Cyr. ** Ibid. *επ ελπιδι τι μετεχειν* omitting the subsequent *επ ελπιδι* A B C Vulg. Pel. Beda. Aug. Cyr. ** Ibid. 16. *γαρ* for *δε* A B C D E F G 6, 10, 17, 23, 39, 46, 71. Vulg. It. Hier. Ambrst. Aug. Ambr. alii. Cyr. ** Ibid. 21.

θεού for θεῷ A B C D E F G 7, 17, 26, 31, 37, 42, 46, 67, 73. Vulg. It. Ambrst. Hier. Aug. Pel. Cyr. Isid. Ib. + τους before ανομούς A B C D 17, 71, 73. editio Collinæi. ** x. 1. γαρ for δε A B C D E F G 17, 39, 46, 73, 80. al. 6. Hilar. Clem. Cyr. ** Ibid. 11. τυπικῶς for τυποί A B C F 10, 17, 23, 31, 46, 47, 57, 71, 73, 80. In figura Vulg. It. Patres Latini. Cyr. ** Ibid. 13. = ὑμας A B C D E F G I 17, 32, 46, 47, 52, 67, 73, 80. Vulg. It. Cyr. * Ibid. 32. καὶ Ιουδαιοῖς γινεσθε for γινεσθε καὶ Ιουδαιοῖς A B C 17, 37, 73. Cyr. xii. 21. + δ before οφθαλμος A C D E F G I 23, 46, 48, 72, 73, 74, 80. al. 7. Mt. a. d. i. al. 6. ** xv. 49. φορεσωμεν for φορεσομεν A C D E F G I 28, 37, 39, 47, 48, 67, 71, 72, 73, 80. al. 28. et Barb. 6. Mt. h. 19. al. 7. Vulg. It. Tert. Cypr. Hilar. Ambrst. Hier. Pel. cæterique Latini. Cyr.

2 Corinthians i. 7. ὡς for ὡσπερ A C D E 31, 64, 73. * Ibid. 12. ἀγιοτητι for ἀπλοτητι A B C 37, 64, 67, 73. Clem. ** ii. 16. + εκ A C 10, 17, 31, 37, 47, 80. Hilar. Clem. Cyr. ** iii. 9. τῇ διακονιᾳ for ἡ διακονια A C D F G 17, 31, 39, 73, 74, 80. clar. germ. Rufin. Sedul. Ambrst. Cyr. Ibid. 10. ε for εδε A C D E F G 12, 17, 23, 31, 37, 46, 48, 72, 73, 74. al. 25. Mt. a. al. 8. Hier. Aug. ** Ibid. 15. αναγινωσκηται for αναγινωσκεται A C D E 17, 31, 37, 48. al. 7. Mt. b. n. 9. Cyr. ** iv. 10. = κυριου A B C D F G 17, 18, 31, 71, 80. Vulg. It. Tert. Ambrst. Aug. Cyr.

Galatians ii. 14. καὶ οὐκ Ιουδαικῶς ζῆς for ζῆς καὶ οὐκ Ιουδαικῶς A B C F G 37, 73. 80. Mt. f. Boern. harl. Vulg. MS. Hier. Aug. Beda. Ibid. πως for τι A B C D E F G 31, 37, 39, 57, 71, 73, 80. Mt. f. Vulg. It. Patres Latini.

** Ephesians iii. 5. = εν A B C D E F G 17, 57, 73,

80. al. 41. pluresve. Mt. a. al. 10. Vulg. It. Hier. alii. Clem. ** Ibid. 6. = *αυτου* A B C D 17, 73. Vulg. MS. clar. germ. Hier. Pel. Cyr. ** Ibid. 8. = *των* A C D E F G alii multi. Mt. a. m. al. 10. Cyr.

* Philippians i. 24. = *εν* A C 19, 45, 47, 55, 61. Mt. c. k. Clem. Petr. Alex. Cyr.

** Colossians iv. 1. *ερανω* for *ερανοις* A B C 19, 31, 37, 39, 57, 73. Mt. f. Edit. Colon. Vulg. unnoticed by Griesbach. Clem.

2 Timothy iii. 6. *αιχμαλωτιζοντες* for *αιχμαλωτευοντες* A C D E F G 17, 31, 47, 57, 71, 72, 73, 74. al. 8. Mt. k. n. Chrys. Theophyl. Oec. Ibid. = *τα* A C D E F G 57, 71, 72, 73, 74, 80, 87. al. 11. pluresque. Mt. a. al. 9. Chrys. Theophyl.

Titus i. 5. *απελιπον* for *κατελιπον* A C D F G 17, 23, 31, 45, 57, 67, 73. Mt. a. 53.

Agreements of A C with Origen, where Origen reads inconstantly, agreeing both with A C and with the received Texts.

** Romans i. 21. *ηυχαρισησαν* for *ευχαρισησαν* A C D E 17. Clem. Ath. Cyr. viii. 14. *υιοι θεου εισιν* for *εισιν υιοι θεος* A C D 39, 47, 80. Vulg. MS. clar. germ. Cassiod.

1 Corinthians i. 29. *του θεου* for *αυτου* A C D E F G I 17, 23, 37, 39, 46, 47, 48, 57, 61, 72, 73, 74, 80. al. 41. Mt. a. al. 11. It. Chrys. Aug. ** Ibid. 30. *σοφια ήμιν* for *ήμιν σοφια* A C D E 37, 46, 71. Vulg. MS. It. harl. Ambrst. Cyr. *ή σοφια ήμιν* F G. ** ii. 11. *εγνωκεν* for *οιδεν* A C D E 37, 39, 46, 71, 74, 80. Vulg. It. Ambr. Hil. alii. Ath. Cyr. *εγνω* F G. ** iii. 2. *εδυνασθε* for *ηδυνασθε* A B C F G 37, 46, 48, 57, 72. Mt. b. Clem.

Cyr. ** Ibid. = $\kappa\alpha\iota$ A C 17, 23, 37, 39, 46, 73, 80.
 Mt. c. f. Vulg. Cypr. Hilar. Ambrst. Clem. Cyr.
 ** Ibid. $\varepsilon\delta\varepsilon$ for $\varepsilon\tau\varepsilon$ A B C D E F G 17, 39, 46, 57, 71,
 73. Clem. Cyr. Ibid. 13. + $\alpha\nu\tau\omega$ A C 37, 39, 46, 67,
 73, 80. Barb. 1. Theodoret. ** v. 7. = $\dot{\nu}\pi\epsilon\rho$ $\dot{\eta}\mu\omega\nu$ A C
 D E F G 17, 46. Vulg. It. Tert. Cypr. Ambrst.
 Hier. Clem. Ath. Cyr. ** ix. 22. = $\tau\alpha$ A B C D F G
 Clem. ** xii. 3. $\mathfrak{I}\eta\sigma\omega\varsigma$ for $\mathfrak{I}\eta\sigma\omega\nu$ A B C 6, 17, 46.
 Vulg. Ambrst. Pel. Ambr. Victor. Aug. Sedul. Bed.
 Cyr. ** Ibid. $\kappa\upsilon\pi\iota\varsigma$ $\mathfrak{I}\eta\sigma\omega\varsigma$ for $\kappa\upsilon\pi\iota\varsigma$ $\mathfrak{I}\eta\sigma\omega\nu$ A B C 6, 17,
 31, 46, 67, 73. Vulg. Pel. Ambr. Aug. Beda. Cyr.

2 Corinthians i. 5. + $\tau\omega\upsilon$ A C D E F G 17, 37, 46,
 64, 71, 72, 74, 80. alii multi. Mt. a. al. 11. Chrys. iii.
 7. = $\epsilon\nu$ A B C D F G 17, 67, 73, 80. Boern. ** iv. 4. = $\alpha\nu\tau\omega\varsigma$
 A B C D F G 17, 23, 39, 73. It. harl. Vulg. MS.
 Aug. Vigil. Ambrst. Pel. Cyr.

Galatians vi. 14. = $\tau\omega$ before $\kappa\sigma\mu\omega$ A B C D F G 17.
 Hier. Aug. Ambrst.

** Ephesians iii. 14. = $\tau\omega\upsilon$ $\kappa\upsilon\pi\iota\varsigma$ $\mathfrak{I}\eta\sigma\omega\varsigma$ X $\varphi\iota\sigma\tau\omega$ A B
 C 17, 67. Vulg. MS. Vigil. Aug. semel. Cassiod. Cyr.

** Colossians iii. 12. $\omega\kappa\tau\iota\varphi\mu\omega\varsigma$ for $\omega\kappa\tau\iota\varphi\mu\omega\nu$ A C D E F
 G 17, 31, 37, 46, 47, 57, 72, 73, 80. al. 23. Mt. a. al.
 6. Clem. 19.

Agreements of A with Origen	53
— inconstant	29
Agreements of A C with Origen	53
— inconstant	19
Total agreements of A with Origen	154

Deviations of A alone, in opposition both to Origen and the received Text.

Romans i. 17. δε for τε. Ibid. 28.=ό Θεος. ii. 5. ανταποδοσεως for αποκαλυψεως. iii. 4. νικησεις for νικησης unnoticed by Griesbach. A D 29, 30, 32. Wetstein. Ib. 22. εν Χριστῳ Ιησου for Ιησου Χριστου. Ibid. 25.=δια της πιστεως. v. 13. ελλογατο for ελλογειτο. Ibid. 15.+ουν. Ib. 17. εν ένι for τῳ του ένος. Origen has εν ένος. vii. 3.+ἢ before γυνη. Ibid. 23.=τῳ γομῳ τῳ νοος μου. viii. 30. και ούς for ούς δε. Ibid. προεγνω for προωρισε. Ibid. 39. του κυριου for τῳ κυριῳ. ix. 16. ελεωντος for ελεουντος. Ibid. 20. ω ανδρωπε μενουνγε for μενουνγε ω ανδρωπε. xi. 20. ύψηλα φρονει for ύψηλοφρονει. Ibid. 26.=και. xiii. 1. ύπο for απο. Ibid.=εξουσιαι. Ibid.=του. Ibid. 9.+εστιν Ibid. 12. ηγγισεν for ηγγικευ. Ibid. εργα for όπλα. xiv. 10. Θεου for χριστου. xv. 20. συντριψαι for συντριψει. Ibid. εν ταχει ύπο τους ποδας ήμων for ύπο της ποδας ήμων εν ταχει.

1 Corinthians i. 27.=ινα της σοφους καταισχυνη, και τα ασθενη του κοσμου εξελεξατο ο Θεος. ii. 9. όσα for ἀ. Ibid. 15.+τα. iii. 7.=ουτε. Ibid. 10. εθηκα for τεθεικα. iv. 2. ὅδε for δέ. Ibid. ζητειτε for ζητειται. v. 8. έορταζομεν for έορταζωμεν. Ibid. ηλικρινιας for ειλικρινειας. Ibid. 11. μη for μηδε. vi. 10. ου for ουτε. Ibid.=ου before κληρονομησουσι. Ibid. 15. ήμων for ύμων. vii. 12. λεγω εγω for εγω λεγω. Ibid. 32. αρεση for αρεσει. Ibid. 39. αποθανη for κοιμηθη. viii. 6. ύμιν for ήμιν. Ibid. 8.=γαρ. Ibid.+μη before the first φαγωμεν, and subsequently omitted. x. 3. πνευματικον εφαγον βρωμα for βρωμα πνευματικον εφαγον. Ibid.=αυτο. xi. 5. και πασα for πασα δε. Ibid. 25.=ίσακις αν πινητε εις την ημην αναμνησιν. xii. 26.=εν. xiii. 4. περπορευεται for περπερευεται. xiv. 15. προσευξωμαι for προσευξομαι. Ibid. 21. έτερων for έτεροις. xv. 5. επειτα for ειτα

Ibid. 19. εν χριστῷ ηλπικοτες εσμεν μονον for ηλπικοτες εσμεν εν χριστῷ μονον. Ibid. 23.=του. Ibid. 24. παραδιδω for παραδω. Ib. 28.=τα. Ib. 31.+αδελφοι. Ib. 36. αφρων for αφρον. Ib. ζωογονειτα for ζωοποιειτα. Ib. 38.=το. Ib. 51. =οι. Ibid. 52. αναστησονται for εγερθησονται. Ibid. 55. =πε σου ἀδη το νικος.

2 Corinthians i. 12.+εν. iii. 3. καρδιαις for καρδιας. Ibid. 9.=εν. iv. 4. διαυγασαι for αυγασαι. Ibid. 10. φανερωθη εν τῷ σωματι ἡμων for εν τῷ σωματι ἡμων φανερωθη. xii. 7. =ινα μη ὑπεραιρωμαι. Ibid. 9. τελειται for τελειονται. Ibid. 10.=εν διωγμοις.

Galatians ii. 9.=και κηφας. iii. 28. εξε χριστου Ιησου for εξε εν χριστῳ Ιησῳ. Ibid. ἀπαντες for παντες. Ibid.=εις. vi. 14. καυχησασθαι for καυχασθαι.

Ephesians iv. 8. ηχμαλωτευσας for ηχμαλωτευσεν. Ibid. 14. τας μενοδειας for την μενοδειαν. Ibid. 27. μηδε for μητε. v. 31. τη γυναικι for προς την γυναικα.

Philippians i. 29. ἡμιν for ὑμιν. ii 13.+δυναμεις. iii. 8. Ιησου χριστου for χριστου Ιησου. Ibid. 21.=εις το γενεσθαι αυτο. iv. 7. χριστου for θεου. Ibid. 13.=χριστῳ.

Colossians ii. 14.=του. Ibid. 18.=μη. iii. 4.=συ αυτω.

1 Thessalonians iv. 13. λυπεισθε for λυπησθε.

2 Thessalonians ii. 8.+Ιησες.

1 Timothy i. 1. χριστου Ιησου for Ιησου χριστου. Ibid. =κυριου. ii. 9.=και. Ibid. καταπλεγμασιν for πλεγμασιν. Ibid. χρυσιῳ for χρυσῳ. iv. 2. κεκαυστηριασμενων for κεκαυτηριασμενων. v. 20.+δε.

2 Timothy i. 10. χριστου Ιησε for Ιησου χριστου. Ibid. 16. επαισχυνθη for επησχυνθη. Ibid. 17. σπουδαιοτερως for σπουδαιοτερον. iii. 6.+και ἡδοναις. Ibid. 11. ἐγενοντο for εγενετο. iv. 7. καλον αγωνα for αγωνα καλον.

Titus i. 5. επιδιορθωσης for επιδιορθωση. Ib. 15. μεμια-
μενοις for μεμιασμενοις. iii. 5. το ελεος for του ελεουν. 110

The deviations of A C, in opposition both to Origen and the received text, have been already given in a note, pp. 38, 39. Their amount is 30, which, added to the preceding 110, makes 140, the total of the deviations of A alone.

*Readings of the Boernerian Manuscript G,
where A agrees with the received Text.*

Romans i. 16. επι ευαγγελιον for το ευαγγελιον. Ibid. =εις σωτηριαν. Ibid.=πρωτον. Ibid. 18.+των before αν-
θρωπων. Ibid. 19. ότι for διοτι. Ib. 20. όρατα for αօρατα. Ibid. 21. καρδια αυτων for αυτων καρδια. Ibid. 26.+χρησιν.
ii. 8.=μεν. Ibid. 9. ἐλληνι for ἐλληνος. Ibid. 14. τα εθνη
for εθνη. iii. 2.=γαρ. Ibid. 19. λεγει for λαλει. v. 8. ὁ
θεος εις ήμας for εις ήμας ὁ θεος. Ibid. ει ετι for ετι. Ibid.
12. εις τον κοσμον ἡ ἀμαρτια εισηλθεν for ἡ ἀμαρτια εις τον
κοσμον εισηλθεν. Ibid.=ό before θανατος. Ibid.=ό θανατος
before διηλθεν. Ibid. 14. μωσεως for μωσεως. Ibid. 15.
=εν. vii. 3. χρηματισει μοιχαλις for μοιχαλις χρηματισει.
Ibid.+αυτης. Ibid. 15.=τουτο. viii. 17.=χληρονομοι μεν
θεου συγκληρονομοι. Ibid. 19. θεου for του θεου. Ibid. 20.
ου θελουστα for ουκ εκουστα. Ibid. 21. διοτι for ότι. Ibid.=ἡ
before κτισις. Ibid. 22. αδινει for συναδινει. Ibid. 26.
προσευχομεδα for προσευξωμεδα. Ibid. 32. ὡς ουδε υιου ιδιου
for όσγε του ιδιου οιου ουκ. Ibid.=τα before παντα. Ibid.
35.+ουν. Ibid.=η before διωγμος. Ibid. 37. τον αγαπη-

ταντα for τε αγαπησαντος. Ibid. 38. αγγελος for αγγελοι. Ibid. 39.=τις. ix. 1. συν for εν. Ibid. 4.=ή before νιοθεσια. Ibid. 8.=τε before θεου. Ibid. 11. η for μηδε. x. 8. εσιν το ρημα for το ρημα εστιν. xi. 26. αποστρεψαι for αποστρεψει. xii. 14.=ευλογευτε της διωκοντας υμας. Ibid. 19. ανταπαδω for ανταπαδωσω. xiii. 1. πασαις εξουσιαις for πασαι ψυχη εξουσιαις. Ibid. απο for υπο. xiv. 2. δι for δ. Ibid. εσθιετω for εσθια. Ibid. 15. απολλυειν for απολλυε. xv. 19. απο Ιερουσαλημ μεχρι του Ιλλυρικου και κυκλω for απο Ιερουσαλημ και κυκλω μεχρι του Ιλλυρικου.

i Corinthians i. 21.=γαρ. Ibid. τω θεω for ο θεος. Ibid. 25. εστιν των ανθρωπων for των ανθρωπων εστιν. Ibid. ο for το. Ibid. 26. ουν for γαρ. Ibid.=ου πολλοι δυνατοι. Ibid. 30.+ή before σοφια. ii. 2. χριστον Ιησουν for Ιησουν χριστον. Ibid. 3.=εν before φοβω. Ibid.=εν before τρομω. Ibid. 4.=λογοις. Ibid. 5.=η before εν σοφια. Ibid. 6.=ουδε των αρχοντων του αιωνος τετε. Ibid. 11. τα εν τω θεω for τα τε θε. Ibid. 12.+τετε. Ibid. 13.=ά. Ibid. συγκρινομεν for συγκρινοντες. Ibid. 16. κυριου for χριστου. iii. 19.=τω before θεω. iv. 1.+τε before θε. Ibid. 2. τις πιστος for πιστος τις. Ibid. 5.=δι. Ibid. 11. έως for αχριτης. Ibid. 12.+και. v. 5. αυτον for τον τοιουτον. Ibid. 8. πορνειας for πορνηριας. vi. 3. οσσω μαλλον for μητι γε. vii. 2. την πορνειαν for τας πορνειας. Ibid. 7.+του before θε. Ibid. 18. εκληθη τις for τις εκληθη. Ibid. 39.+και. Ibid. γαμηθη for γαμηθηαι. Ibid. 40. εχω for εκειν. viii. 5.+οι. Ibid. 6. ο θεος for θεος. Ibid. 12.=και. Ibid. 13.=μου. ix. 9. ημωσεις for φιμωσεις. Ibid.+περι. Ibid. 20. =ως. Ibid. 22.+δε γαρ F G in Wetstein. x. 2. εν τη θαλασση και εν τη νεφελη for εν τη νεφελη και εν τη θαλασση. Ibid. 12.=ή before πετρα. Ibid. 13. καταλαβη for ειληφεν. Ibid. αφησει for εαστει. Ibid.+ου before δυνασθε. Ibid. +ύπενεγκειν after the first δυνασθε. Ibid. 20. δαιμωνιων

κοινωνιες for κοινωνιες των δαιμονιων. Ibid. ειναι for γινεσθαι. Ibid. 31. ποιειτε τι for τι ποιειτε. Ibid. =ποιειτε. Ibid. 32. πασιν κατα ωαντα for ωαντα ωασιν. Ibid. +το before των πολλων. xi. 4. =τη before κεφαλη. Ibid. 19. =εν ύμιν. xii. 3. =λαλων. Ibid. 25. σχισματα for σχισμα. Ibid. τα αυτα for το αυτο. Ibid. 28. μεριμναι for μεριμνωσι. Ibid. 27. σωμα εστε for εστε σωμα. xiii. 1. εν ειμι η χαλκος for γεγονα χαλκος. Ibid. 2. μεθισταναι for μεθιστανειν. Ibid. τα before παντα. Ibid. 10. καταργηθησεται το εκ μερες for το εκ μερες καταργηθησεται. Ibid. 11. τα τ8 νηπι8 κατηργηκα for κατηργηκα τα τ8 νηπι8. Ibid. 13. =νυνι. xiv. 15. =δε. Ibid. 21. έτεραις γλωσσαις for έτερογλωσσοις. Ibid. 8δεπω for 8δ ουτως. Ibid. εισακχεσεται for εισακχεσονται. Ibid. 32. πνευμα for ωνευματα. xv. 5. ένδεκα for δωδεκα. Ibid. 6. =και. Ibid. 8. =τω. Ibid. και εμοι for καιμοι. Ibid. 12. εκ νεκρων οτι for οτι εκ νεκρων. Ibid. 20. +των before νεκρων. Ibid. 23. +οι ελπισαντες. Ibid. 25. =αυτ8. Ibid. 27. +αυτω. Ibid. 36. +ωρωτον. Ibid. 40. =σωματα. Ibid. 41. +δε. Ibid. δε for και. Ibid. 47. +ο ερανιος. Ibid. 48. =και. Ibid. ερανιοι for επερανιοι. Ibid. 49. =και. Ibid. 50. γαρ for δε. Ibid. =δυνανται. Ibid. 52. ροπη for ριπη. Ibid. 53. ο for το. Ibid. =τητο. Ibid. 54. =δται δε το φθαρτον τ8το ενδυσηται αφθαρσιαν, και το θνητον τουτο ενδυσηται αδανασιαν.

2 Corinthians i. 5. + και. iii. 7. εν γραμματι for εν γραμμασιν. Ibid. τυπωμενη for εντετυπωμενη. Ibid. 9. + εστιν. Ibid. 15. κειται επι την καρδιαν αυτων for επι την καρδιαν αυτων κειται. Ibid. 16. δται for ήνικα. Ibid. 18. αποπτριζομενοι for κατοπτριζομενοι. iv. 4. ο for ος. Ibid. 5. κυριον Ιησουν for χριστον Ιησουν κυριον. Ibid. 6. =δς. Ibid. αυτου for του θεου. Ibid. 10. Ιησου χριστου for Ιησου. xii. 9. ειπεν for ειρηκεν. Ibid. =μου. xiii. 3. λαλουντος εν εμοι for εν εμοι λαλευντος. Ibid. 4. =ει.

Galatians i. 15. = ὁ θεος. Ibid. 19. εἰδον οὐδεγα for οὐκ εἰδον. ii. 9. ὁ εἰτρος for κηφας. Ibid. 12. εἰκ τεριτομησοντας for εἰκ περιτομης. iii. 19. ὁραξαιων for παραβασεων. Ibid. 19. = χαριν. Ibid. 24. + Ιησουν. iv. 6. εν ω κραζομεν for κραζον. Ibid. 10. ενιαυτες καη καιρους for καιρους καη ενιαυτες. Ibid. 11. εκοπιακα for κεκοπιακα. Ibid. 27. μη for ε. v. 6. = ουτε περιτομη τι ισχυει. Ibid. 15. δακνετε καη κατεσθιετε αλληλους for αλληλους δακνετε καη κατεσθιετε. Ibid. αναλωθητε υπ' αλληλων for υπ' αλληλων αναλωθητε. Ibid. 25. = καη. vi. 8. τη σαρκι for εις την σαρκα. Ibid. αυτε for εαυτου. Ibid. + αυτε.

Ephesians ii. 2. + τετο. Ibid. 2. = τε. iii. 5. αυτε αποστολοις for αποστολοις αυτου. Ibid. = τω. Ibid. 8. ελαχιστω for ελαχιστοτερω. Ibid. 18. υψος καη βαθος for βαθος καη υψος. iv. 8. + εν. Ibid. = τοις. Ibid. 14. + τη before πανουργια. Ibid. 19. αφηλπικοτες for απηλγηκοτες. Ibid. πασης ακαδαρσιας for ακαδαρσιας πασης. Ibid. 26. + δε after οργιζεσθε. v. 8. υννι for ννν. Ibid. 31. κολληθησεται for προσκολληθησεται. vi. 11. εις for ωρος. Ibid. 12. ύμιν for ήμιν. Ibid. = προς τας.

Philippians i. 23. ποσω for μαλλω. ii. 9. + εις. Ibid. 11. = χριστος. iii. 14. εις δε τα for τοις δε. Ibid. 21. του σωματος for τω σωματι. iv. 3. = και after μετα.

Colossians ii. 15. + την σαρκα. Ibid. = τας αρκας καη. Ibid. 16. η νεομηνια η σαββατω for η νεομηνιας η σαββατων. Ibid. 17. ὁ for ἀ. iii. 4. + καη after φανερωθη. Ibid. ύμων. for ήμων. Ibid. 5. ωλεονεξιαν, παθος, επιθυμιαν for παθος, επιθυμιαν κακην, καη την πλεονεξιαν. Ibid. 8. κατα παντα for τα παντα. Ibid. 10. + αυτου.

i Thessalonians i. 1. σιλβανος for σιλουανος. ii. 6. εαν αν. Ibid. 14. απο for υπο. Ibid. 16. σωθησονται for σωθωσιν. Ibid. = του θεου. iv. 13. = οι before μη εχουτες. Ibid. 14. + ωαντοτε συν κυριω εσομεθα. Ibid. κεκοιμημενους

for κοιμηθεντας. Ibid. 17. =οι περιλειπομενοι. v. 14. νουθετεν for νουθετετε. Ibid. 14. ωαραμυθετε for ωαραμυθεσθε.

2 Thessalonians ii. 2. =του. Ibid. 4. επαιρομενος for υπεραιρομενος in Wetstein. Ibid. 7. ἐως αν for ἐως. Ibid. 10. εξεδεξαντο for εδεξαντο. Ibid. 11. =αυτως.

1 Timothy ii. 2. =εν. Ibid. 8. τας ανδρας ωροσευχεσθαν for ωροσευχεσθαν τους ανδρας. iii. 2. δε for εν. Ibid. 12. + δε. v. 10. + δε. Ibid. 17. =τω before θεω.

Titus iii. 5. + δια. Ibid. 10. μετα μιαν νεθεσιαν καη δευτεραν for μετα μιαν καη δευτεραν νεθεσιαν. 234

To these must be added the following 46 passages already given in the readings of Origen alone.

Constant. Romans i. 27. viii. 11. x. 8. xiii. 9. Ibid. 12. xiv. 9. 1 Cor. vii. 32. xii. 11. xv. 12. Ibid. 28. 2 Cor. xii. 9. Galat. iii. 19. v. 19. Ibid. 25. Coloss. i. 24. ii. 14. 1 Thess. ii. 14. iv. 13. 1 Tim. ii. 9. vi. 8. 2 Tim. iv. 2.

Inconstant. Romans ii. 14. Ibid. viii. 13. xiii. 9. Ibid. 1 Cor. i. 26. Ibid. 30. ii. 4. iii. 3. ix. 9. Ibid. 22. x. 4. xii. 9. Galat. iy. 21. Ephes. ii. 20. iv. 9. Ibid. 13. Philip. i. 23. 1 Thess. ii. 7. 2 Thess. ii. 4. Ibid. 12. 1 Tim. ii. 1. Ibid. 8. Ibid. 9.

The whole number will then amount to

280.



Agreements of A with G, where the received Text reads alone.

N. B. In passages, in which A and Origen have the *same* readings, reference is only made to the chapter and verse.

Romans i. 16. Ibid. 19. ii. 8. iii. 4. νικησης for νικη-

σεις. v. 17. εν ἐνι for τῷ του ἐνος. vii. 14. σαρκινος for σαρκικος. viii. 26. Ibid. 36. Ibid. 38. Ibid. 39. τε κυρις for τῷ κυριῷ. ix. 16. ελεωντος for ελλεουντος. Ibid. 11. Ibid. 19. Ibid. 33. xi. 21. Ibid. 26. xiii. 1. =εξουσια. Ibid. 1. =τε before θεος. Ibid. 8. Ibid. 9. xiv. 9. Ibid. 10. θεος for χριστε.

1 Corinthians i. 23. Ibid. 27. =ινα τες σοφες καταισχυνη κακ τα αξενη τε κοσμε εξελεξατο ὁ θεος. Ibid. 28. =κακ. Ibid. 29. Ibid. 30. ii. 2. Ibid. 7. Ibid. 13. Ibid. 15. Ibid. +τα. iii. 1. Ibid. 2. Ibid. 2. iv. 2. ω δε for ὁ δε. Ibid. 2. ζητετε for ζητειται. Ibid. 9. =ότι. v. 7. Ibid. 7. vii. 3. Ibid. 5. Ibid. Ibid. Ibid. 7. Ibid. Ibid. ὁ μεν for ὁς μεν and ὁ δε for ὁς δε. Ibid. 32. αρεση for αρεσι. viii. 5. ix. 16. Ibid. ευαγγελισωμα for ευαγγελιζωμα. Ibid. 20. +μη ἀν αυτος ύπο νομον. Ibid. 21. Ibid. κερδανω for κερδησω. Ibid. 22. x. 1. Ibid. 2. εβαπτισθησαν for εβαπτισαντο. Ibid. 13. xi. 5. αυτης for ἑαυτης. xii. 6. =ει. Ibid. 21. xiii. 10. xiv. 15. προσευξωμα for προσευξομα. Ibid. 38. xv. 6. Ibid. 7. Ibid. 19. εν χριστῳ ηλπικοτες εσμεν for ηλπικοτες εσμεν εν χριστῳ. Ibid. 20. Ibid. 25. Ibid. 29. Ibid. 36. αφρων for αφρον. Ibid. 38. =το. Ibid. 49. Ibid. 52. ανασησονται for εγερθησονται.

2 Corinthians i. 5. iii. 3. καρδιαις for καρδιας. Ibid. 7. Ibid. 9. iv. 4. xii. 7. =ινα μη ύπεραιρωμα. Ibid. 9. τελεται for τελειεται.

Galatians i. 4. ii. 14. Ibid. iii. 10 + οτι. iv. 24. + αι. vi. 14.

Ephesians ii. 3. Ibid. 7. iii. 5. Ibid. 8. iv. 8. =κακ. Ib. 27. μηδε for μητε. v. 14. Ib. 31. τη γυναικι for της την γυναικα. vi. 12.

Philippians ii. 5. φρονειτε for φρονειδω. Ibid. 11. iii. 21. =εις το γενεθλια αυτο.

Colossians iii. 12.

1 Thessalonians ii. 15. iv. 13. Ibid. λυπετθε for λυπησθε.

2 Thessalonians ii. 2. Ibid. Ibid. 8. + Ιησε. Ibid. 10. Ibid. 10. Ibid. 11. Ibid. 12.

1 Timothy i. 1. = κυριε. Ibid. χριστε Ιησε for Ιησε χριστε. ii. 9. Ibid. χρυσιω for χρυσω. vi. 17. Ibid.

2 Timothy ii. 21. = καγ. iii. 6. Ibid. iv. 7. καλον αγωνα for αγωνα καλον.

Titus i. 5. Ibid. 15. μεμιαμμενος for μεμιασμενος. iii. 5. το ελεος for τον ελεον.

123.



Deviations of A alone, in opposition both to G, and the received Text.

N. B. In passages, which are above given under the *deviations of A*, or of A C alone, in opposition both to *Origen*, and the received text, reference is only made, as in the preceding instance, to the chapter and verse.

Romans i. 17. Ibid. 24. = καγ A C. Ibid. 27. αργενες εν αρρεσι for αρσενες εν αρσεσιν A. Ibid. 28. ii. 5. Ibid. 14. ποιωσι for ποιη A. iii. 22. Ibid. 22. = καγ επι παντας A C. Ibid. 25. Ibid. 30. επερ for επεπερ A C. Ibid. 31. ιστανομεν for ισταμεν A C. v. 13. Ibid. 15. vi. 12. = αυτη A C. vii. 3. Ibid. 14. δε for γαρ A inconstant. Ibid. 23. viii. 14. νιοι θεε εισιν for εισιν νιοι θεε. In G νιοι εισιν θεε A C inconstant. Ibid. 28. + ο θεος A in. Ibid. 30. Ibid. ix. 11. φαυλον for κακον A. Ibid. 19. μοι εν for εν μοι A in. Ibid. 20. In G = μενθηγε. xi. 20. Ibid. 21. Ibid. 22. Ibid. αποτομια for αποτομιαν A. xiii. 1. Ibid. 7. = εν A. Ib. 9. σεαυτον for έαυτον A. Ib. Ibid. 12. Ib. xiv. 21. = η σκανδαλιζεται η ασθενει A C. xvi. 20. Ibid.

1 Corinthians i. 2. = ἡμῶν A. Ibid. 20. ii. 3. καγῶ for εγω A C. Ib. 9. Ib. 11. = αὐθρωπῶν A in. Ib. εγγωκεν for οἰδεν A C in. Ibid. 15. iii. 1. σαρκινοῖς for σαρκικοῖς A C. Ibid. 2. = καὶ A C in. Ibid. 3. = καὶ διχοστασιοῦ A C. Ibid. 7. iv. 13. δυσφηματενοὶ for βλασφηματενοὶ A in. Ibid. 21. v. 4. = χριστὲ A in. Ibid. 5. = ἡμῶν A in. Ibid. 8. Ibid. Ibid. 11. vi. 15. Ibid. 19. τὰ σωματα for το σωμα A. vii. 3. = δε A in. Ibid. 12. Ibid. 39. Ibid. = νομῷ A. Ibid. = αυτῷ A in. viii. 6. Ibid. 8. παρασησ for παρισησ A in. Ibid. Ibid. ix. 1. εκ ειμι αποσολος; εκ ειμι ελευθερος; transposed A. Ibid. = χριστον A. Ibid. 8. η καὶ ὁ νομος ταυτα λεγει for η ουχι ὁ νομος ταυτα λεγει A C. Ibid. 10. οφειλει επ' ελπιδι for επ' ελπιδι οφειλει A C. Ibid. επ' ελπιδι τε μετεχειν for της ελπιδος αυτου μετεχειν A C. Ibid. 21. + τες before ανομες A C. Ibid. 22. = ὡς A. x. 3. Ibid. Ibid. 4. = αυτο A in. Ibid. 4. πνευματικον επιον πομα for πομα πνευματικον επιον A C in. Ibid. 11. = παντα A in. Ibid. τυπικως for τυποι A C. Ibid. 32. καὶ Ιουδαιοις γινεσθε for γινεσθε καὶ Ιουδαιοις A C. Ibid. 33. xi. 5. Ibid. 25. Ibid. 29. xii. 3. Ιησες for Ιησεν A C. Ibid. κυριος Ιησες for κυριον Ιησεν A C. Ibid. 24. Ibid. 26. xiii. 4. Ibid. 8. xiv. 8. σαλπιγξ φονην for φονην σαλπιγξ A. Ibid. 21. xv. 5. Ibid. 12. εν ὑμιν τινες for τινες εν ὑμιν A. Ibid. 21. = ὁ A. Ibid. 23. Ibid. 24. Ibid. 28. Ibid. 31. ἡμετεραν for ὑμετεραν A. Ibid. 31. Ibid. 36. Ibid. 38. διδωσιν αυτῳ for αυτῳ διδωσιν A in. Ibid. 51. Ibid. 54. Ibid. 55.

2 Corinthians i. 7. ὡς for ὠσπερ A C. Ibid. 12. ἀγιοτητι for ἀπλοτητι A C. Ibid. 12. Ibid. 12. ii. 2. Ibid. 16. + εκ A C. iii. 9. Ib. 10. 8 for εδε A C. Ib. 15. + αν A. Ib. 15. αναγινωσκηται for αναγινωσκετε A C. Ib. 18. μεταμορφουμενοι for μεταμορφουμενα A in. iv. 4. Ibid. 6. = Ιησου A in. Ibid. 10. = κυριου A C. Ibid. 10. xii. 10.

Galatians i. 4. αιωνος του ενεστωτος for του ενεστωτος αιωνος A in. ii. 9. Ibid. 9. iii. 28. Ibid. Ibid. 28. iv. 23. v. 19. vi. 14.

Ephesians ii. 20. χριστου Ιησου for Ιησου χριστου A. iii. 6. =αυτου A C. Ibid. Ibid. 14. =του κυριου ήμων Ιησα χριστου A C in. iv. 8. Ibid. 14. Ibid. v. 25. =έαυτων A.

Philippians i. 24. =εν A C. Ibid. 29. ii. 9. Ibid. 13. iii. 8. Ibid. 10. συμμορφιζομενοι for συμμορφουμενοι A. iv. 7. Ibid. 13.

Colossians ii. 14. Ibid. 18. iii. 4. iv. 1. ουρανω for ουρανοις A C.

1 Thessalonians iv. 13. κοιμαμενων for κεκοιμημενων A. Ibid. In A it is λυπεισθε, in G λυπεισθαι.

2 Thessalonians ii. 4. =ώς θεον A. Ibid. 6. αυτου for έαυτου A. Ibid. 8. αναλει for αναλωσαι A in.

1 Timothy ii. 9. Ibid. 9. iii. 2. νηφαλιον for νηφαλεον A. G has νεφαλαιον. iv. 2. v. 20. vi. 17. παντα πλουσιως for πλουσιως παντα A. In G =παντα.

2 Timothy i. 10. Ibid. 16. In G καταισχυνθη. Ibid. 17. In G σποιδαιως. iii. 6. Ibid. 11. Ibid. 12. ζην ευσεβως for ευσεβως ζην A.

Titus i. 5. In G διορθωσης. iii. 5.

169.

In the preceding extracts from the Boernerian MS. many readings will occur not to be found in Griesbach. I have already observed, p. 41. that more than *ninety* omissions are discoverable even in the limited portion of St. Paul's Epistles under consideration. He pro-

bably contented himself with the references of Wetstein without revision or augmentation, although the manuscript had been previously edited by Matthæi. The numerous errors indeed of Wetstein, in references to the MS. A, he seems to have carefully corrected : but Woide, in his publication of that MS. had given a separate collection of all its readings under the regular arrangement of chapter and verse, in which Wetstein's notices were marked, and the word *malè* in italics affixed to every inaccuracy. Matthæi did not take the same trouble with the Boernerian ; and Griesbach's avocations, it is to be presumed, prevented him from accomplishing the task himself. The deficiency however is here supplied in a part, at least, of St. Paul's Epistles.

In order to form an exact parallel to the comparison of A with Origen, as an exemplar of the Alexandrine text, I have thus subjoined a comparison of A with the Boernerian manuscript, as an exemplar of the Western : but I am, nevertheless, far from considering either comparison as complete, either in its principle

or application; nor do I think that absolute conviction is attainable with our present defective and undigested materials of investigation.

I have remarked, that the very existence of the Alexandrine text is at best out problematical; and so, I apprehend, it must continue to be, until the contrary position be proved by a characteristical collection of Alexandrine readings, contradistinguished from those, not only of the Byzantine, but also of the Western, text. When Griesbach undertook the arduous task of preparing a critical edition, and even a corrected text, of the New Testament upon a novel hypothesis, he ought surely to have placed its accuracy beyond the possibility of objection, before he attempted its reduction to practice as an unerring rule of textual criticism; not to have proceeded upon the bare probability of conjecture, but to have previously grounded himself upon sure demonstration. The Alexandrine text constitutes the main pin, which holds together the complicated machinery of his system. This therefore he should have first incontrovertibly established; but the position still remains ex-

posed to many great and serious objections. When undertaking to confirm it, what is the species of proof which he adduces? He appeals not to the joint readings of Alexandrine writers characteristically distinguished, but principally to the joint readings of A and C, in conjunction with those of Origen. Matthæi had denied the existence both of an Alexandrine and a Western text. The former Griesbach attempts to prove by a comparison and from a calculation which has been sufficiently detailed; and then subjoins the following result: “Quæ “cum ita se habeant, *extra omnem dubitationis* “*aleam* positum esse videtur;—Lectiones, quas “A et C *unanimi consensu* exhibent, *jure meri-* “*toque Alexandrinis* et *vetustis* (donec contra- “rium probetur) *accenseri*.” And again, “*Codex* “C: Descriptionem ejus dedimus, tom. i. p. 3. “Ibidem etiam p. 133. disputavimus de *indole* “*textus* ejus in *Epistolis Paullinis*, atque ostendimus, *mirifice* consentire hunc *librum* cum “Origine et codice A, *adeoque* eum exhibere

² *Symbolæ Criticæ*, vol. i. pp. 137, 138.

“ vere Alexandrinam recensionem, ab Occidente tali omnino diversam ^b”.

Convincing, however, as this supposed wonderful coincidence may have appeared to him, when we recollect that the reality of an Alexandrine text is the point *to be proved* and *not to be presupposed*, we shall have reason to suspect, and even more than to suspect, the accuracy of his conclusion. He enumerates seventy-five joint readings of A and C common to Origen: I have myself been able to collect only seventy-two ^c, which I have already given separately, with the principal references to other

^b *Symbolæ Criticæ*, vol. ii. p. 31.

^c It is possible that I may have overlooked three instances of agreement observed by Griesbach, but I do not think it probable. I have however observed three instances of agreement *incorrectly* marked by him in his notes to the New Testament. The first is Galatians vi. 15. $\varepsilon\sigma\tau\iota\gamma$ for $\iota\sigma\chi\nu\epsilon\iota$ A B C D E F G *Or.* but Origen has *no such verse*. The second is Philippians ii. 9. + $\tau\omega$ A B C 17. *Or.* but no addition of the kind occurs in the *Symbolæ Criticæ*. The third is Titus i. 15. = $\mu\epsilon\nu$ A C D E F G *Orig.* || $\gamma\alpha\rho$ *Syr. Or.* Here is a *double* reference; but the last is the true one, as $\gamma\alpha\rho$ is substituted for $\mu\epsilon\nu$, so that the first must be deemed incorrect; nor is the verse quoted more than once by Origen.

manuscripts and Fathers annexed. From a particular inspection of these it will appear, that, out of the whole number of seventy-two, there are not more than seven readings which do not coincide as well with the Latin versions, or some Western manuscript (viz. D E F G) or writer, as with A, C, and Origen. The seven exceptions are Romans iii. 30. 1 Cor. ii. 3. iii. 13. x. 32. xii. 3. 2 Cor. i. 12. Philip. i. 24. Of these the first occurs in Clemens and Cyril, the second and third in no Alexandrine Father whatsoever except Origen, the fourth in only Cyril, the fifth in only Cyril *occasionally*, the sixth in Clemens only, and the seventh in both Clemens and Cyril in conjunction with Byzantine MSS. and Chrysostom. While such is the character of the seven readings which do *not* coincide with the Western text, the *sixty-five* others, which *do* coincide with it, will be found generally in alliance not with one version, manuscript, or Father only, but with more, and frequently with versions, manuscripts, and Fathers united.

From these premises, it seems not very diffi-

cult to draw a satisfactory result, but it is one diametrically opposite to that of Griesbach. Instead of contemplating a great majority of the readings as peculiarly Alexandrine, because they are found in the manuscripts A and C in conjunction always with Origen, and sometimes with one or two more Fathers of the same description, (which by the way is also improperly representing the classification of A and C, not, as in truth it is, the final object, but the legitimate means of investigation,) should we not rather contend, that they are more probably *Western*? They are certainly common to both classes, and seem likely to have been adopted by one of them from the other: but as the existence of an Alexandrine class has not been proved, and as the stream of evidence is far greater on the side of the Western, it appears, I apprehend, not unreasonable to conclude, that the latter exhibits the original, and the former the adopted, readings. The respect paid to the Western text was always considerable, and the sphere of its action extensive; rather therefore should we conceive, that, instead of gravitating

towards another, it attracted every thing within its influence towards its own centre. If A and C as well as Origen on most occasions coincide with the Western text, why are their individual coincidences in any number of instances to be considered as almost miraculous? Is it not better to subtract the miracle, and to say, that it is usual for those things, which generally participate in a common resemblance, to be found particularly conformable with each other?

But it may justly be remarked, that, in order to ascertain the true character of the readings of Origen, the whole of them together, and not a partial selection, should be examined. With this impression, I have given all which a diligent investigation enabled me to discover, in the Epistles of St. Paul, and have noted those which agree with other Alexandrine authorities, or with the Western, or with both. The total amount of his readings is *six hundred and nine*, out of which there are *two hundred and twenty-six*, which coincide with either Western or Alexandrine authority, or with both. Of the remainder, many indeed, not unfrequently ac-

cord with the Byzantine, but many more are perfectly insulated. The number however of the latter may doubtless be very considerably reduced, by making due allowances for the freedom of quotation, and for the errors of transcription. And perhaps a still farther reduction, if not an almost entire annihilation, might be effected by our acquisition of completer collations of Fathers, manuscripts, and versions, than we at present possess. How numerous the collateral readings of this kind are, with which we are yet unacquainted, may be conjectured from the many additions not long since made by Matthæi to those of Chrysostom alone; and even by the very quotations of Origen under consideration, of no contemptible part of which we were altogether ignorant, until they were brought to light by the laborious scrutiny of Griesbach. But, notwithstanding the great amount of this incongruous remainder, there are found a sufficient number of congruous readings for the purpose at least of a comparative examination.

There occur *two hundred and twenty-six*, which

coincide with one or both of the classes alluded to. Of these, *one hundred and eighteen* are supported by Western authority alone, *ninety* by both Western and Alexandrine united, and *only eighteen* by Alexandrine alone. Supposing the existence of an Alexandrine text, we may presume, that Origen would frequently have associates of that description in *peculiar* readings; but this presumption is far from being warranted by fact. For in truth, the very reverse takes place; as, out of *two hundred and twenty-six* readings, Origen has but *eighteen* distinguishable from the Western text, in which he is joined by any other Alexandrine Father. Nor even in this limited number of *eighteen*, does he read in conjunction with more than *one* Alexandrine, (sometimes with Clemens, and sometimes with Cyril,) except in the following five instances; Rom. iii. 30. 1 Cor. iv. 13. viii. 8. Ephes. v. 25. Philip. i. 24. in which he receives a double support. On the other hand, his alliance with Western authority, in exclusion of the Alexandrine, is so intimate, that he reads with that alone, not *eighteen*, but *one hundred*

and eighteen times, a full moiety of the whole amount. Neither does he here often read with one or two, but generally (the source indeed being more prolific) with numerous associates. The conclusion deducible from this general statement seems obvious.

That Origen should occasionally depart from a text, with which he usually accords, cannot be deemed remarkable. It is precisely the case with other writers, confessedly participating in the peculiarities of the Western, or of the Byzantine. An exemplar, indeed, of neither text exists in its original purity; for the current of each has become turbid from the soil over which it has passed, during the lapse of so many centuries, and not unfrequently has their devious streams been united. Chrysostom sometimes departs from the received text, in conjunction with other Fathers of a similar description; but will any one on that account maintain, that the writings of Chrysostom afford a new classification? Accidental varieties necessarily occur; but the species still remains distinct and appropriate.

If country is to be esteemed the true criterion of classification, and the existence of separate texts in every considerable district to be presumed, I see no reason, why the number should not be augmented; why Syria, for instance, and Asia Minor, should not have their separate texts, as well as Byzantium, Rome, and Egypt. Cappadocia alone produced three writers of distinguished character and credit, Basil with Gregory Nazianzen, and Gregory of Nyssa ^d; and

^d If these writers really followed a text different from that which has been denominated the Byzantine, it is evident, that they cannot be properly taken into the computation of Byzantine authority. So also, if Eusebius and Damascenus, one of Cæsarea, the other of Damascus, be considered as adherents to the text of their own country, viz. the Syrian, and not, as Griesbach supposes, to the Alexandrine, their testimony cannot be correctly classed under the latter text, and, if so classed, can only lead to a fallacious result. Griesbach, it is true, represents Eusebius as an admirer of the reasoning, and therefore a copier of the quotations, of Origen; but admitting his premises, I cannot subscribe to the legitimacy of his conclusion. Nor even, admitting both, should I be warranted in ranking Eusebius on the Alexandrian side in my calculation of testimonies; for my argument applies not to writers, who *repeat*, but to those, who *corroborate*, the evidence of Origen.

these have not only common, but peculiar readings: why do we not form another text from their quotations? Basil, it is true, travelled to Egypt, but so did Origen to Rome; yet the latter is regarded as having been still attached to the characteristical text (if such there were) of his own country. Ought we not then, if the principle be at all admissible, to assert the same also of the former?

But, in truth, the existence of even three texts has never been proved analytically. Transported with the love of synthetical combination, and with the pride of conjectural talent, we may give loose to unbridled Criticism, and pursue a favourite track, disdainful of the rugged path, and the terrific precipice; and may astonish the world with intricacy of research, and with boldness of enterprize: but the credit of our discoveries will scarcely be permanent, unless the road, which leads to them, be secure and certain. Synthetical reasoning, how speciously soever it may dogmatize, seldom convinces, being too often founded upon the unstable basis of mere gratuitous pre-

sumption. Instead of pointing out the deductions of incontrovertible truth, it not unfrequently indicates consequences deducible only from preconceived error. It is by analysis alone, that we arrive at satisfactory conclusions ; and, when the hypothesis of an extended classification in manuscripts is, not synthetically presumed, but analytically demonstrated, I shall myself be the first to adopt, and the last to relinquish it.

THE END.



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